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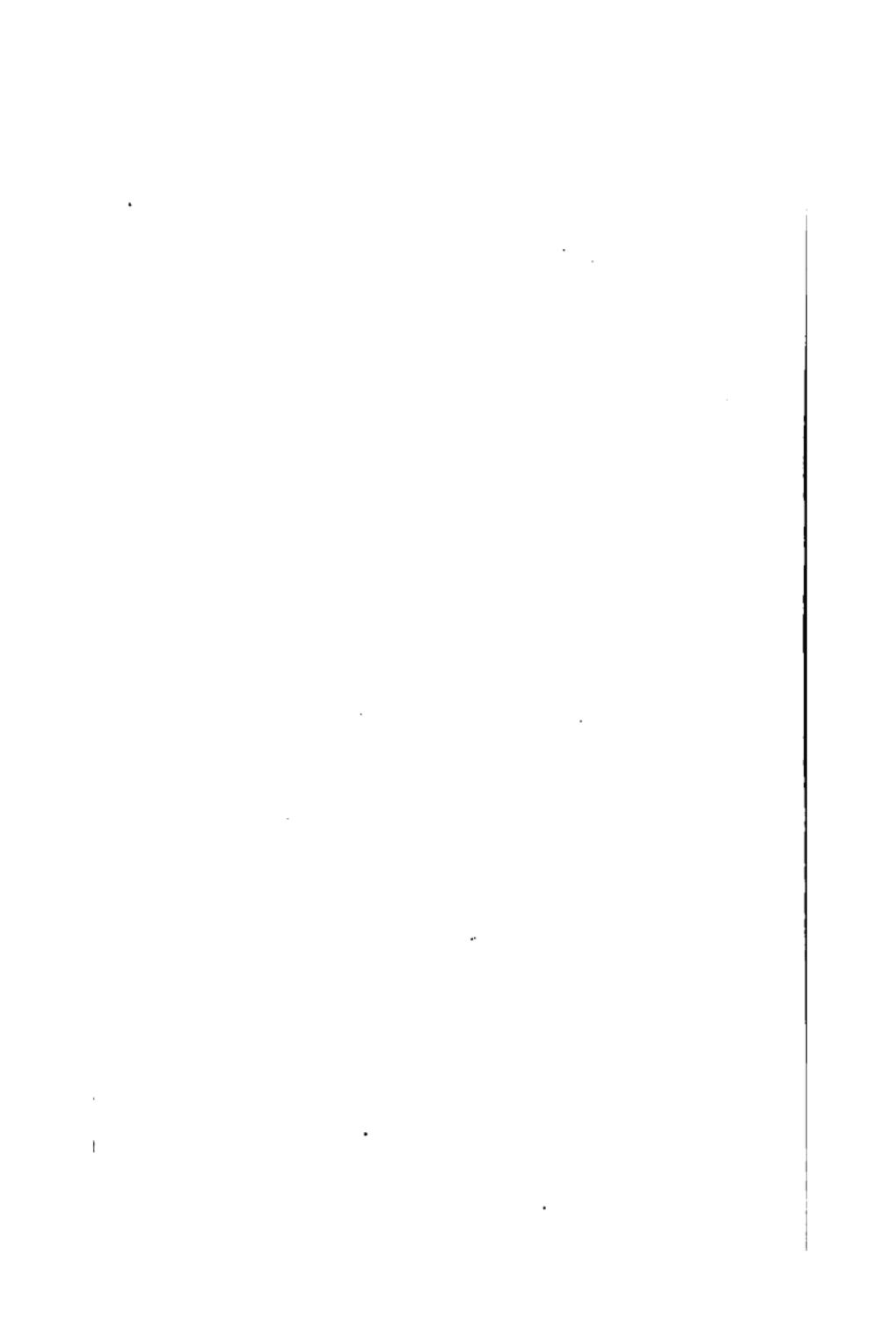
*Catechising
on the
Prayer Book.*



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CATECHISINGS

ON THE

P R A Y E R B O O K.

BY

WILLIAM LEA, M.A.,
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P R E F A C E.

THESE notes, which were used by the author for catechising in church, are published in the hope that they may be of some assistance to those who are engaged in educating the lambs of CHRIST's flock, and with the humble prayer that they may aid in promoting the study of our Book of Common Prayer and the advancement of true religion.

CATECHISINGS

ON

~~THE PRAYER BOOK.~~

ERRATUM.

Page 31, line 10, for 570 read 430.

Why should all ministers be acquainted with the contents of their Prayer Book?—Because it contains the Doctrines and the Rules of the Church to which they belong, as well as the Prayers which are to be used in public worship.

Is it desirable to have a form of prayer, or is it better to leave each minister to pray as he likes in public worship?—A form of prayer is best; because (1) it enables all to join; hence our book is called Common Prayer; (2) it prevents irreverent or extravagant petitions;

(3) it ensures sound doctrine; and (4) prevents confusion. (1 Cor. xiv. 26.)

What authority have we for adopting a form of prayer?—The Jewish Church used forms of prayer, and our SAVIOUR and His Apostles joined in using them in the synagogues. Our SAVIOUR Himself gave us a form in the LORD's Prayer as a model for all our devotions.

Have we any reason to suppose that the Apostles and Primitive Christians used forms of prayer?—Yes: the Apostles, we may conclude, continued the customs of the Jewish Church. See also Acts iv. 23. We know, too, that there were several distinct liturgies existing in different countries from the earliest times.

What do you mean by liturgies?—Liturgy is a Greek word which signifies a public duty or service. This word was originally applied to the service of administration of the Holy Communion, which is the great act of service of the Christian religion; but in the present day it is commonly used as synonymous with the Prayer Book.

What were the four principal primitive liturgies?—(1) The Eastern Liturgy, which tradition ascribed to S. James, the first Bishop of Jerusalem, and which was used by the Churches of Asia; (2) the Alexandrine, (S. Mark,) which was used by the African Churches; (3) the Roman, (S. Peter,) which was used in Italy and parts of Spain; (4) the Gallican, (S. John,) which was used at Ephesus, and in the Churches of France, which were founded from the East.

These four liturgies, though differing from each other on minor points, presented so much agreement on all essentials as to suggest a common origin, which may have been apostolic.

Which of these liturgies was originally used in this country?—The Gallican of S. John, for Christianity was introduced into this country by way of France.

Was this the liturgy in use at the time of the Reformation?—No: the Britons, by whom it was used, were driven from a great portion of the country by the Saxons. The Saxons were heathens, and S. Augustine, who converted them, introduced the Roman Liturgy, which had been revised by S. Gelasius, A.D. 494, and again by S. Gregory the Great, A.D. 590.

Who was this S. Gregory the Great?—He was the Bishop of Rome who sent S. Augustine to convert the heathen Saxons. It is said that he was moved to do this by the sight of some Saxon children in the slave market at Rome.

How long was this Roman liturgy used in this country?—Till the time of the Reformation.

What do mean by the Reformation?—The restoration of the Christian Religion to its primitive purity, which was effected by the Church in this country during the reigns of Henry VIII., Edward VI., and Elizabeth.

How was the Liturgy affected by this Reformation?—The primitive Roman Liturgy which was brought here by S. Augustine, had been corrupted by the introduction of many false

doctrines and superstitious practices, for which there was no warrant in the word of God : at the Reformation the Liturgy was revised, and all these modern abuses swept away, and a return made to the doctrine of the primitive Liturgies.

By whom was this reformation of the Liturgy effected?—By the most learned of the bishops and clergy, especially by Cranmer and Ridley.

But did not Cranmer and Ridley write our present Prayer Book themselves?—They did not write one prayer out of all the number it contains. They compiled it from the existing Service Books of our Church, and chiefly from one which was called the Use of Sarum : they also enriched it by the addition of several prayers from the other primitive Liturgies mentioned above.

What other changes did they make in the existing Service Books?—(1) They found four books in use—the Breviary, the Missal, the Ritual, and the Pontifical ; these four they compressed into one volume, our Book of Common Prayer. (2) They found the services in the Latin language, and they translated them into English, so that the people might understand them. (3) They found five different uses (or editions of the Liturgy) in England ; they set forth one for the whole country, from which all false doctrines were expunged.

How did they know what doctrines were true and what were false?—They compared them with Scripture and the teaching of the

Primitive Church : all that agreed with these standards they retained as true ; all that were in opposition to them they rejected as false.

Did our Reformers make a new Church ?—No. If a garden is choked with weeds, it is not made a new garden by being weeded ; nor is a tree made a new tree by having the ivy which has grown around it cut away : no more is a Church made a new Church by being freed from corruptions. Our Reformers no more made a new Church than Hezekiah or Josiah had done by their reformations.

Has our Prayer Book ever been altered or added to since the Reformation ?—Yes, it has undergone several revisions since the first edition under Edward VI. was published in 1549 : in 1552 a second edition of Edward VI.'s book was put forth by authority, containing several additions and alterations, which last edition was restored in 1559, on the accession of Elizabeth, with a few important alterations : in 1603 it was again revised at the Hampton Court Conference in the reign of James I. ; and again in 1662, at the Savoy Conference after the restoration of Charles II. (These editions will be referred to as 1st Ed. VI., 2nd Ed. VI., Hampton Court Conference, Savoy Conference.)

Why do we set so much value on our Book of Common Prayer ?—We value the Common Prayer because it has been given us by the Church, and been thereby guaranteed as Scriptural by that body which alone has “authority in controversies of faith.”

THE PREFACE.

When was the first Preface to the Prayer Book written?—In the year 1662; it is supposed by Bishop Sanderson, after the Savoy Conference.

What do you mean by the Savoy Conference?—At the Restoration of Charles II. a conference was held at the Palace of the Savoy, in London, between twelve bishops and twelve dissenting divines, on the subject of the revision of the Prayer Book.

What events had happened in England since the last revision of the Prayer Book at the Hampton Court Conference in the reign of James I.?—The Great Rebellion, the execution of Charles I., and the rule of Cromwell, called the Commonwealth, when the Prayer Book was suppressed and the use of it made penal.

What became of the clergy of the Church during this period?—The Bishops were expelled from their sees, and more than seven thousand clergy from their livings.

What was done at the Restoration of Charles II. with regard to the bishops and clergy?—Those of the bishops who were still living were restored to their sees, and the clergy to the livings from which they had been forcibly ejected by Cromwell.

What were the objections raised against the Prayer Book by the dissenting divines?—Their principal objections were these: the Liturgy was too general, and they required that parts

might be omitted or extempore prayers added at the discretion of the minister; they wished the responses in the service to be done away with; the Litany, and also the Collects, to be turned into one continuous prayer; none of the service to be read from the Communion Table; the word minister to be substituted for priest and deacon; all mention of regeneration to be expunged from the Baptismal Service; the surplice, the sign of the Cross in Baptism, and kneeling at the LORD's Table, to be done away with.

Were these objections complied with?—No; for many of them related to points of doctrine or usage, held by the whole Catholic Church from the earliest times.

Were any of their objections allowed?—Yes, some which were reasonable, and did not affect points of doctrine, were complied with, e.g., that the new version of Scripture should be used in the Prayer Book; that obsolete words should be changed; that the rubrics and kalendar should be made plainer; that certain prayers and thanksgivings, and a form of adult Baptism should be added.

CONCERNING THE SERVICE OF THE CHURCH.

When was this second Preface to the Prayer Book written?—This preface entitled, “Concerning the Service of the Church,” was the original preface to the First Book of Edward VI., and was drawn up at Windsor in the year 1548,

by a Committee of thirteen divines, of which Cranmer and Ridley were members. It justifies the doctrine of the Church against Romanists, as the first Preface does against dissenters.

What were the instructions given to this Committee?—To restore the services to pure religion, and to conformity with the usages of the Primitive Church.

What do we gather from this Preface with regard to the points which required alteration?

—(1) The neglect of the public reading of Scripture, and the substitution of monkish legends: this was amended by the drawing up of our present kalendar. (2) The services being in Latin, a tongue not understood by the people: this was remedied by the translation of the services into English. (3) The obscurity and perplexity occasioned by the intricacy of rubrics and rules, and divers uses; which were obviated by our present Book.

What improvements do they claim to have made in our present Book?—To have set forth an order for prayer and for the reading of Holy Scripture much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious than that which of late was used.

In case a person doubts as to the meaning of anything in the Prayer Book, what is he recommended to do?—To resort to the Bishop of the diocese, who if he be in doubt himself, shall refer it to the Archbishop.

When was our Reformed Prayer Book first

used throughout this country?—On Whitsunday, June 9, 1549.

What is meant by Ceremonies?—Outward forms observed in public worship to increase solemnity and reverence.

Are such forms necessary to be observed?—Yes; for without them it is not possible to keep any order or quiet discipline in the Church.

Are ceremonies of the same authority with the law of God?—No; in themselves they are but small things; yet the wilful breaking of them is no small offence before God, Who, by His Apostle, S. Paul, has commanded “that all things be done decently and in order.”

Is it necessary that ceremonies should be alike in the Church of every country?—No: the Church of each country may use such as they think best to the setting forth of God’s honour and glory.

May ceremonies or rubrics or other such things of man’s appointment be altered or changed?—Yes, provided it is so ordered by those who have lawful authority so to do.

What rule was observed by our Reformers with regard to existing ceremonies?—They rejected such as tended to the advancement of superstition or false doctrine, but retained all such as tended to edification.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

What division of the Psalms was made by the Early Church?—They were divided into

seven portions, one of which was appointed to be read daily ; but this custom had fallen into disuse at the time of the Reformation.

What division of the Psalms was made by our Reformers ?—They divided them into thirty portions, and appointed them to be read at Morning and Evening Prayer daily throughout the month ; the thirtieth portion to be read twice in those months in which there are thirty-one days.

What hymn is to be repeated at the end of each Psalm ?—The Gloria Patri.

In what manner do we read the Psalms in Church ?—The minister and congregation read alternate verses.

In what posture of body do we read the Psalms ?—Standing ; because the Psalms are praise, and it is the rule of the Church to stand in praise, to kneel in prayer, and to sit when GOD's message is being delivered.

Is the version of Psalms in the Bible the same with that in the Prayer Book ?—No ; the version in the Prayer Book is taken from what is called Cranmer's or the Great Bible, set forth in the time of Henry VIII., and retained in the Prayer Book as being better adapted for chanting than the version made in the reign of James I.

By whom were the Psalms written ?—They are called the Psalms of David, because he was one of the principal writers ; but they were written by different authors and at different periods.

At what periods do the Psalms appear to have been written?—They are ascribed to the following ages: (1) Moses; (2) David; (3) from David to the Captivity; (4) during the Captivity; (5) after the edict was given by Cyrus for the return.

**THE ORDER OF READING SCRIPTURE, AND THE
KALENDAR.**

What portion of Scripture is appointed to be read daily by the Church?—Four chapters; viz., two from the Old Testament and two from the New.

By observing this rule what portions of the Bible will be read in the course of the year?—The most part of the Old Testament will be read through once, and the New Testament three times in the year.

What Books of the Old Testament are not included in the Kalendar?—Parts of the Book of Leviticus which relate to the Jewish ceremonial law; parts of the Book of Ezekiel, and the Song of Solomon, which are difficult to be understood; the Books of Chronicles, of which the matter is given in other Books of Scripture.

What Book of the New Testament is not included in the Kalendar?—The Revelation of S. John; out of which, however, there are proper lessons appointed for certain feasts.

From what part of the Bible are the First Lessons during the months of October and November taken?—From the Apocrypha, i.e.,

from certain Books contained in the Bible which, as regards authority, are not put on a level with the Canonical Scriptures.

Why, then, are these Books appointed to be read in the Kalendar?—The Church directs them to be read for example and instruction in life and manners, but does not use them to establish any doctrine.

How are you to know what lessons are to be read daily?—By turning to the Kalendar, and looking out the day of the month, where you will find the four chapters to be read that day.

Are there not Proper Lessons to be read on certain days?—Yes, on the Sundays and holydays throughout the year.

How are you to know what lessons are to be read on Sundays?—By turning to the Table of Lessons Proper for Sundays, where you will find the Lessons from the Old Testament, and to the Kalendar of the day of the month for the Lessons from the New Testament appointed for the day.

How are you to know what lessons are to be read on holydays?—From the Table of Lessons Proper for Holydays.

Are there not Proper Psalms also appointed to be read on certain days?—Yes; on Christmas Day, Ash-Wednesday, Good Friday, Easter Day, Ascension Day, Whitsunday, as pointed out in the Table of Proper Psalms on certain days.

When was our present Authorised Version

of the Bible made?—In the time of James I., 1611.

Was this the first translation of the Bible into the English language?—No: there had been several previous translations: about 1380 Wycliffe translated the Bible into English from the Latin Vulgate, but the language of this translation had become obsolete at the time of the Reformation: in 1526 Tindal translated and published the New Testament, and proceeded, with the assistance of Coverdale and Rogers, to translate parts of the Old Testament: in 1535 Coverdale published the first printed edition of the entire English Bible: in 1539 Cranmer's Bible, so called because he wrote the preface, was published, and directed to be placed in churches; in 1568 another translation was made by order of Queen Elizabeth: this is called the "Bishops' Bible," because eight of the translators were bishops: in 1611 our present translation was made, by forty-seven learned men, who were divided into six companies, and a portion of the Bible entrusted to each company. They were to take the Bishops' Bible, as the ground of their work and compare it with the Hebrew, and revise it where it was necessary.

Ought every person to possess a Bible of his own?—Yes: it is the Book God Himself has given us as "a lantern unto our feet, a light unto our paths," to guide us through this world to everlasting life.

If we wish to read the Bible profitably, how must we begin?—By earnest prayer to God to

"open our eyes that we may see the wondrous things of His Law," and to bless our reading to our spiritual profit.

What rule will it be best for us to adopt as to the order in which we should read the Bible?—We cannot do better than follow the Church's rule, and read daily the lessons appointed in the Kalendar.

What direction is there with regard to the Office of Morning and Evening Prayer?—"All Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause."

THE ORDER OF MORNING AND EVENING PRAYER.

What direction is given in the sentence printed in Italics at the commencement of the Order of the Morning and Evening Prayer?—The minister is directed to commence the service by reading some one or more of the Sentences from Scripture which follow.

What are these directions printed in Italics called?—Rubrics, because they were originally written in Red Letters. (These Rubrics contain the directions for the conduct of Public Service, and should be studied carefully by all members of the Church.)

What is the general subject of the sentences of Scripture with which the service commences?—The necessity of confession and repentance if we hope to obtain forgiveness of our sins.

What does the minister then proceed to read?

—The Exhortation, beginning, “Dearly beloved brethren,” in which he calls on the people to join with him in confessing their sins.

What are the reasons given for meeting together in public service?—(1) To render thanks for the benefits we have received at God’s hands; (2) to set forth His most worthy praise; (3) to hear His most holy word; (4) to ask those things which are necessary both for body and soul.

What is the meaning of the following words?—“Sundry,” several, many; “Manifold,” numerous, committed over and over again; “Dissemble or cloke,” disguise or cover, as Adam and Gehazi tried in vain to do. (Notice, that here and in other places, e.g. assemble and meet together, erred and strayed, we have a Latin word and its Saxon equivalent brought together, so that none could fail to understand.)

THE CONFESSION.

What follows the exhortation?—The general Confession.

Who are to repeat the general confession?—The minister, and all the congregation after him, all kneeling.

How do we begin our confession?—By acknowledging the sinfulness and corruption of our nature: “we have erred and strayed from our ways like lost sheep,” &c.

Into what two classes are our sins summed up?—Into sins of omission: “we have left un-

done those things which we ought to have done." And sins of commission : " we have done those things which we ought not to have done."

Give instances of sins of omission.—Omitting to say our prayers ; or to give in proportion to our means ; or to do any good which lies in our power.

Give instances of sins of commission.—Breaking any part of God's law : e.g. swearing, lying, desecration of Sunday, drunkenness, stealing, &c.

Which of these two classes of sin is most common in the world ?—Sins of omission. Our LORD Himself teaches us this in His account of the great Judgment, (S. Matt. xxv.,) where He describes those who are placed on the left hand as so placed for sins of omission. The same warning is given us in the story of Dives, and in the Parable of the Talents.

What do you mean by saying, "there is no health in us ?" Can all say this truly, and join in confessing themselves miserable sinners ?—Yes ; it means spiritual health ; all who know their own condition in the sight of God will be ready to use these words from the bottom of their hearts.

What promises does God make to all who confess their sins, and are truly penitent for them ?—That He will forgive them for the sake of JESUS CHRIST our LORD.

What is the test of our being penitent ?—That our hearts and lives are changed, and that we try to attain those graces, which are most contrary to our former sins.

What is the distinction between the words, “godly, righteous, and sober life?”—“Godly” means with regard to our Maker; “righteous” with regard to our neighbour; “sober” with regard to ourselves. In these words we pray to love God faithfully with all our hearts; to love our neighbour as ourselves; and to keep our bodies in temperance, soberness, and chastity.

THE ABSOLUTION.

What are the words of the rubric before the Absolution?—The Absolution, or Remission of sins, to be pronounced by the priest alone, *standing*; the people still kneeling.

Why is the word Priest mentioned here, and not minister, as before?—Because “minister” refers to the three orders, Bishops, Priests, and Deacons; the word “Priest” is mentioned, because deacons have no authority given them to pronounce absolution.

Why is the priest directed to stand when he repeats the absolution, and the people to kneel?—Because the priest is acting ministerially, declaring God’s pardon to those who have true repentance and faith.

Do the people repeat the absolution after the priest?—No; they listen to it, still kneeling; and if they come within the prescribed conditions, they may apply its gracious words to themselves to their great comfort; hence all should be very careful to come in good time to Church, that they may join in the confession, and hear the absolution.

Does God by the mouth of His ordained minister, promise pardon to *all* the congregation?—"He pardoneth all them that truly repent and unfeignedly believe His holy Gospel," but there are no promises of forgiveness to the impenitent.

In what way are the different persons of the Blessed TRINITY brought before us in the absolution?—(1) The exceeding great love of the FATHER in wishing the salvation of all, in giving His SON to die for us, and in sending the HOLY SPIRIT; (2) the SON, by Whom we have access to the FATHER, in Whose name we offer all our petitions; (3) the HOLY SPIRIT, as enabling us to please God, and to lead pure and holy lives.

What is meant by "this present?"—The present time, i.e., our Service now being offered in the house of God; confession, absolution, prayers, praises, and thanksgivings.

What are the people directed to do in the rubric at the end of the absolution?—To answer Amen here, and at the end of all other prayers.

What is the meaning of the word "Amen?"—So let it be, truly it is so; by thus repeating it, we make the prayers as it were our own.

Why is Amen sometimes printed in Italics, sometimes not?—When printed in Italics the congregation only repeat it. When in common type the minister only repeats it, except in the general confessions and such other portions of the service as are said by minister and congregation together.

When were the Sentences, Exhortation, Confession, and Absolution added to the Prayer Book?—In the 2nd Ed. VI. The 1st Ed. VI. began with the LORD's Prayer.

What direction is given about the LORD's Prayer?—The people are to repeat it as well as the minister whenever it is used in Divine Service.

Why is it called the LORD's Prayer?—Because our LORD Himself gave it to His disciples in answer to their request that He would teach them how to pray.

When ought we to use the LORD's Prayer?—Whenever we pray it ought to form a portion of our petition to GOD.

How often does it occur in the Services of the Church?—Twice in Morning and Evening Prayer, and at Holy Communion, and once in every separate service; e.g. Litany, Baptismal Service, &c.

Into what different parts may the LORD's Prayer be divided?—(1) The Invocation; (2) three petitions for the advancement of GOD's kingdom; (3) three petitions for ourselves; (4) the ascription of glory.

Repeat the Invocation. Why do we say "our" not "my FATHER"?—To remind us that GOD is the FATHER of us all, and that we are all brethren in CHRIST. The plural number is used throughout, to teach us the duty of praying for others as well as for ourselves.

Repeat the three petitions for the advancement of GOD's glory. What do you mean by

"Hallowed be Thy Name?" — "Hallowed" means, kept holy. In this petition we pray that we may observe God's name and all that belongs to Him or to His service with reverence.

What do we ask when we say, "Thy kingdom come?" — We pray that God's kingdom may be formed in us; we pray also that it may be advanced in the world, and that we all may be members of it hereafter.

What when we say, "Thy will be done in earth as it is in heaven?" — That we may serve God, as obediently on earth as the angels do in heaven.

Repeat the three petitions for ourselves. What do we ask for when we say, "Give us this day our daily bread?" — We ask for all things needful, both for soul and body.

What do you mean by the word "trespasses" in the next petition? — Sins or offences.

What measure of forgiveness do we ask God to give to us? — The same which we give to our fellow men.

What is the meaning of the last petition? — We pray God not to allow us to be tempted beyond what we are able to bear; and when we are tempted by Satan to enable us to conquer him.

What do you mean by Satan? — I mean the Devil, the chief of the fallen angels, who is permitted to tempt men, that those who are approved may be made manifest.

Repeat the Doxology. What do you mean

by the word?—The offering or ascribing of glory to God.

Do we always use this Doxology when we repeat the Lord's Prayer?—No: It is given in S. Matthew's Gospel, but not in S. Luke's; and is repeated whenever the Lord's Prayer is used in special jubilation or thanksgiving.

What follows the Lord's Prayer?—The Versicles.

What change in the service do these Versicles mark?—The transition from prayer to praise, which begins with the Gloria Patri, when the congregation rise from their knees and stand.

What is this Gloria Patri?—It is a paraphrase on the Song of the Seraphim, (Isaiah vi. 3,) and was made universal in the services of the Church in the fourth century as a protest against the Arian heresy. The response, "As it was in the beginning," was then added to show that this was the original faith delivered once for all unto the Saints.

What are the directions given in the next rubric?—That the Venite, or 95th Psalm, shall be said or sung, except on Easter Day, when another anthem is appointed; but on the 19th day of the month the Venite is said in the ordinary course of the Psalms.

What do you mean by an Anthem?—A Psalm or Hymn sung antiphonally, i.e. by a choir divided into two parts, and answering each other. It also means a select passage repeated, as a key note to the service, Psalms or prayer, and to which it is antiphonal.

What is supposed to have been the origin of this mode of singing?—The custom of the Jews in the service of the temple: S. Paul alludes to it, (Eph. v. 19,) as in use in the Christian Church.

Why is the 95th Psalm appointed to be used here, at the commencement of our praise?—Because its words are admirably adapted to invite us to join in the praise of God, and also because it has been so used for many generations; for this Psalm formed a portion of the public service of the Jewish Church at the Feast of Tabernacles, or, as some say, of the temple service every Sabbath Day.

In what order does the Service proceed after the Venite is finished?—The Psalms for the day; the First Lesson; a Canticle; the Second Lesson; then a Canticle again.

What Canticles are used in Morning Prayer?—The Te Deum or the Benedicite after the First Lesson, the Benedictus or the Jubilate after the Second.

What do these titles mean?—They were the words with which these Canticles commenced in the Latin version of the Prayer Book, which was used before the Reformation, and were continued for the sake of those who were accustomed to it.

By whom was the Te Deum written?—It has been ascribed to various authors, but the most probable account is, that it was written by S. Ambrose, Bishop of Milan, on occasion of the baptism of S. Augustine, on Easter Eve, A.D. 387.

Who was this S. Augustine?—He was Bishop of Hippo in Africa and the greatest commentator and Divine of the Western Church.

What do you mean by the words Cherubin and Seraphin which occur in the Te Deum?—They are different orders of heavenly spirits. The Cherubin were winged symbols of the presence of God, and are mentioned in Scripture as guarding the gates of Eden, as shadowing the mercy-seat, in the tabernacle and also in Solomon's temple. See also Ezek. i. 4—14; Rev. iv. 6. The Seraphin appear to have been of human form, with six wings. Isaiah vi. 2.

What is the meaning of Sabaoth?—Sabaoth means hosts, or armies. It is the Hebrew word used in the title, “LORD God of Hosts.”

To whom is the Te Deum addressed?—The first portion to God the FATHER; the second, beginning, “Thou art the King of Glory, O CHRIST,” to God the SON.

By what other name is the Canticle called Benedicite known?—As the Song of the Three Children, Shadrach, Meshach, and Abednego, when they were cast into the fiery furnace by Nebuchadnezzar. (Dan. iii.)

Is this Song found in the Bible?—Yes; in the Apocrypha; but in the Chaldee version of the Book of Daniel it is inserted in the text, after the 23rd verse of the 3rd chapter.

Who were Ananias, Azarias, and Misael?—These were the Hebrew names of the Three Children, as Shadrach, Meshach, and Abednego, were their Chaldean names.

When is this Canticle used instead of the Te Deum?—In Advent and Lent. In the 1st Ed. VI. the Benedicite was ordered to be used in Lent, and in some churches it has always been the custom to use it at that season. The rubric was abolished in order to avoid confining its penitential use to the season of Lent alone.

What do you mean by the Benedictus?—It was the Song of Zacharias, at the circumcision of his son S. John Baptist, and is taken from S. Luke i.

Which is the fourth Canticle to be used at Morning Prayer?—The Jubilate or the 100th Psalm, which should only be used when the Benedictus occurs in the Lesson or Gospel.

Are the same Canticles appointed to be used in Evening Prayer?—No; the Magnificat, i.e. the Song of the Blessed Virgin (S. Luke i.), or the 98th Psalm, are appointed after the First Lesson; and the Nunc Dimittis, i.e. the Song of Simeon (S. Luke ii.,) or the 67th Psalm after the Second Lesson.

What authority have we for introducing so much praise into the service of GOD?—In the Jewish Church a large portion of the service consisted of praise, and the chanting of Psalms with music. This custom was continued in the early Christian Church, as most agreeable to the mind of the HOLY SPIRIT. We know, too, from glimpses given us of heaven, that praise is one of the occupations of the heavenly host.

Of what three parts ought the service of GOD both in public and private prayer to consist?

—(1) Prayer ; (2) praise and thanksgiving ;
(3) intercession.

But does the service of the Church contain these three essential points ?—Yes ; we begin with prayer ; we then pass on to praise ; and then after the Creed, commence our intercession.

By whom are these Canticles and the other musical parts of the service sung ?—By all of the congregation who can sing, the choir leading them.

How should the choir try to conduct themselves during Divine Service ?—They should look upon it as a great privilege to lead the congregation in the service of praise, and try to set an example of reverence and devotion, remembering that when they sing they are speaking to God.

Is it essential that the music and the singing should be of an elaborate character ?—We should all offer of our best to the service of God. No pains should be spared to make the singing and music the best of their kind, as far as the circumstances of the parish will allow ; but the essential thing is, that we “sing and make melody with the heart unto the Lord.”

THE CREEDS.

The last Canticle being ended, what does the rubric direct to be done ?—That the Apostles’ Creed shall be said or sung by the minister and the people standing.

How many Creeds are there in the Prayer Book?—Three; the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

Why are the people to join in repeating these Creeds?—Because they are the common profession of their faith in which all are concerned.

Why are they directed to stand when they repeat them?—It has always been the custom to stand, to show our determination to maintain the truths they contain.

Why do we turn to the East when we repeat them?—This, too, is an old custom, handed down from the primitive Church. The early Christians expected our LORD at His second coming to appear in the East; so they used to turn to the East when they repeated their Creed. This, too, is the origin of burying the dead with their feet eastward, so that they may be ready to catch the first appearance of the sign of the Son of Man.

Why do we bow at the Name of JESUS?—This, too, is an old custom, founded on S. Paul's words. (Phil. ii. 10.)

Ought any to disregard these ceremonies, or refuse to practise them?—No; for though they be things unimportant in themselves, the wilful disregard of an established order is not unimportant. (See also Article XXXIV., of the traditions of the Church.)

What is the meaning of the word Creed?—It means, belief. The Creeds are abstracts or short forms taken from Scripture, containing

the most important points of Christian doctrine.

Why is this Creed called the Apostles' Creed?—There is an old tradition that it was written by the Apostles; each of them contributing one of the twelve articles which it contains, but there is no actual proof of this. We call it the Apostles' Creed, as containing those articles of faith which they taught as necessary to salvation.

When do we first find this Creed in exactly the same form in which we now use it?—The greater portion of it is found in the writings of S. Ignatius, the disciple of S. John; and the whole of it in the writings of S. Ambrose.

Is the Apostles' Creed to be used as a prayer?—No; a prayer implies that we ask something of God, we do not ask anything in the Creed: all, however, may profitably repeat it daily, and especially when tempted, to remind them of their profession of the Faith.

What great doctrine does the Creed bring before us?—The doctrine of the TRINITY, i.e. that there is one GOD, and in that Godhead three Persons, the FATHER, the SON, and the HOLY GHOST.

Repeat that portion of the Creed which relates to the FATHER. To the SON. To the HOLY GHOST.

Why is the name of Pontius Pilate mentioned?—To fix the date of our Blessed SAVIOUR's death, as being during the time when this Pilate was the Roman governor of Judæa.

(N.B. in old copies the stop comes after suffered, so that it reads, "under Pontius Pilate was crucified.")

What do you mean by Crucified?—That our LORD was put to death by being nailed to a cross of wood, which was the Roman punishment for malefactors.

Why is it so important that we should be assured that our LORD was really dead?—Because He is the sacrifice for our sins, and "without shedding of blood there is no remission," it was necessary for our salvation that He should die.

What is meant by saying "He descended into hell?"—The word hell means a hidden or covered place, i.e. that place in which the souls of men are hidden after they have departed from the body.

What is the meaning of the word "quick"?—Living, i.e. those who are alive on earth at the second coming of CHRIST.

Repeat the five last articles of the Creed.

What do you mean when we say, "I believe in the Holy Catholic Church?"—That CHRIST founded a Church upon earth, which shall last till He comes again, and against which the gates of hell shall not prevail.

What do you mean by this word "Catholic," which we use here, and in the "Prayer for all conditions of men?"—It means "throughout the world," universal, as opposed to the Jewish Church, which was confined to one people.

Are we members of this Catholic Church?—

Yes ; the Church of England is one of the great branches of it.

You say that we are Catholics ; is that the same thing as being Roman Catholics ?—No ; the Roman Catholics are those who acknowledge the Bishop of Rome in Italy as the head of their Church.

What branches of the Church do not acknowledge the authority of the Bishop of Rome ?—The great Eastern, or Greek Church, which contains more than sixty millions of Christians, and our own.

Why do they not acknowledge the supreme authority of the Bishop of Rome ?—Because such authority was a mere modern usurpation, unknown in the pure and early ages of the Church.

Are we not sometimes called Protestants ?—The term Protestant was originally confined to the German Lutherans who protested against the arbitrary edict of Spires. It was afterwards loosely applied to all who sided with them in protesting against the Roman errors and the Pope's supremacy. In this sense the word is sometimes applied to English Churchmen, but is nowhere found in our formularies, canons, &c., and was deliberately rejected in an English synod in the reign of William III.

What other title is given to the Church in the Nicene Creed ?—Apostolic.

What is the description given in Scripture of the Apostolic Church ?—“They continued stedfast in the Apostles' doctrine and

fellowship, and in breaking of bread, and in prayers."

Does the Church of England answer to this description in every point?—Yes; the orders of her ministers are derived by unbroken succession from the Apostles, and on all points of doctrine she appeals to the testimony of Holy Scripture, and the witness of the early Church, and the four General Councils.

What were these four General Councils?—
1. The Council of Nice, held A.D. 325; 2. Of Constantinople, A.D. 381; 3. Of Ephesus, A.D. 434; 4. Of Chalcedon, A.D. 451.

What do you mean by the Communion of Saints?—That all true Christians here have fellowship one with another in CHRIST, and that hereafter they will see and know each other in heaven.

Do you mean that all men's sins will be forgiven when you say, "I believe in the forgiveness of sins?"—No; God's promise is that He will forgive the sins of all those who truly repent, for the sake of JESUS CHRIST our LORD.

How is this article worded in the Nicene Creed?—"I believe in one Baptism for the remission of sins;" showing that the guilt of original sin is forgiven to infants in Holy Baptism.

Is the Apostles' Creed to be used every day at Morning Prayer?—No; on certain Sundays and holydays the Creed of S. Athanasius is to be used instead of it.

Why is this second Creed called the Creed of S. Athanasius?—Because it contains the true doctrines of the Godhead and Manhood of our LORD, of which S. Athanasius was the most able defender against the heretic Arius, who said that our LORD was not God.

When, and by whom is this Creed supposed to have been written?—Either by Vigilius, Bishop of Tapsus in Africa, A.D. 484, or by Hilary, Bishop of Arles, A.D. 570.

Why is it read by the minister and people in alternate verses?—In the English Church before the Reformation it was appointed to be used on Sundays, and was then called “the Psalm Qui-cunque,” and sung antiphonally, so the custom of repeating it in alternate verses was continued.

Is any one of the three Creeds used by all branches of the Church?—Yes; the Nicene Creed is used by all branches of the Church, Anglican, Roman Catholic, and Eastern (with the exception of Filioque, “and from the Son.”)

Why are the short Versicles appointed immediately after the Creed?—To mark the transition from praise to prayer, to which last we are now about to return.

Why does the minister say here and elsewhere, “Let us pray?”—To recall wandering thoughts. It is a custom taken from the Eastern Church, where the deacon from time to time cries out, “Let us pray,” “earnestly.”

Whence are the Versicles after the LORD’s Prayer taken?—They are ejaculations from

different parts of Scripture, and principally from the book of Psalms, and form as it were abstracts of the prayers which are about to follow.

What prayers follow the Versicles?—The three Collects, (1) for the day as appointed in the Communion Service; (2) for outward peace; (3) for grace, and the intercessory prayers.

Are the same Collects to be used at both Morning and Evening Prayer?—Only the first Collect is used in both. At Evening Prayer the second is for inward peace; the third for protection against dangers.

What is the meaning of this word Collect?—It means a short prayer in which the minister as it were collects and offers up the petitions of the congregation; or (2) it is so called because the subject of the prayer is collected out of the Epistle and the Gospel; or (3) because it is used by the congregation, i.e. collection of the people; or (4) because in it the teaching of the day or season is collected and concentrated.

Why do we use so many short prayers?—Because all our petitions are to be made in the name of CHRIST, and because short prayers are more likely to keep up our attention, and to prevent our thoughts from wandering.

Why should the Church take such precautions against wandering thoughts?—Because we do not pray acceptably unless our hearts and thoughts go with our lips.

From what source are these Collects in

Morning and Evening Prayer derived?—They have been used by the English Church since the conversion of the Saxons, and are found in the Sacramentary of Gelasius, A.D. 494.

Why is it directed that an anthem shall follow after the third Collect?—Because we now pass to another division of the service; viz. intercession: also because before the revision at the Savoy, the office used to end with the third Collect.

What is meant by “Quires and places where they sing” in this rubric?—Cathedrals and other places where there is a musical service.

What prayers were appointed at the Savoy to follow the third Collect?—The intercessory Collects for the Queen, the Royal Family, the Clergy, the High Court of Parliament, and all conditions of men.

Why were these prayers added?—In order that we might fulfil the direction of S. Paul, of praying for all in authority. (1 Tim. ii. 1—3.) See also Gen. xviii. 23, 1 Sam. xii. 23, Job xlvi. 8, S. John xvii. 9, Ephes. i. 16, Rom. i. 9, 1 Thess. i. 1, 2, for examples of intercessory prayer.

From what source were these prayers compiled?—The prayers for the Queen and Royal Family here and elsewhere in the Prayer Book were compiled from the liturgies of the Eastern Church; the prayer for the Clergy, like the Collects, is found in the Sacramentary of Gelasius.

Explain the following words which occur in the prayer for the Queen.—“Gracious,” a title of the Royal office, meaning disposed or able to grant favours ; “Replenish,” to fill or furnish ; “Wealth,” weal or prosperity ; “Felicity,” happiness.

When was the prayer for the Royal Family composed ?—In the reign of James I. It was not required before that time, Edward VI. and Elizabeth not being married.

What Scripture precedent have we for prayers for the Royal Family ?—Ezra vi. 10.

What is the meaning of the title of the concluding prayer, a Prayer of S. Chrysostom ?—S. John, called Chrysostom, or the golden-mouthed, on account of his eloquence, was Bishop of Constantinople, A.D. 380, and was the reviser of the Greek Liturgy which bears his name, and which is used in the present day by the largest portion of the Eastern Church. He was the great Divine of the Greek, as S. Augustine of the Latin Church.

To whom is this prayer addressed ?—To our LORD and SAVIOUR JESUS CHRIST, Who promised that when two or three were gathered together in His Name, He would be with them. It is the custom of the Eastern Church to address prayers to each of the Persons of the Blessed TRINITY ; and this prayer, which was written by S. Chrysostom, is addressed to the Second Person, GOD the SON.

With what words do the offices of Morning and Evening Prayer conclude ?—With S. Paul’s

prayer for the presence of the Blessed TRINITY, which has been used as the benediction in the Eastern Church from the earliest times.

THE LITANY.

On what days is the Litany appointed to be used?—On Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the ordinary.

At what part of the service is it to be used?—It was originally a separate service, but now it is appointed to be read after Morning Prayer.

Why is it appointed on the particular days mentioned above?—On Sundays, because most people are then gathered together: on Wednesdays, the day on which our LORD was sold by Judas: on Fridays, the day on which He was crucified for us.

Whom do you mean by the ordinary?—Usually the Bishop, whose office it is, to rule and give directions in his diocese.

What is the meaning of the word Litany?—It is derived from a Greek word, signifying generally prayer or supplication, but the term Litany was originally used for prayers made by people walking in procession.

Where were these processional prayers first used?—In the Eastern Church, and more particularly at Constantinople.

Is there any precedent in Scripture for such prayers?—Yes; Joel ii.

When were these Litanies first introduced

into Europe?—In the fifth century, when Mammertus, Bishop of Vienne (on the Rhone) appointed a Litany to be used three days before Ascension Day each year, and in course of time this custom was adopted by all the Western Churches.

What were these Litanies first called in the West?—Rogations, or supplications, but in time the Eastern name of Litany was given them: the term Rogation remains in our Rogation Days, and the custom of processions in the “Perambulations” which are still kept up in some parishes.

Which are these Rogation Days?—The three days immediately before Ascension Day.

From what sources is our present Litany derived?—Principally from the Litany of S. Gregory, called Septiformis, with the addition of several petitions from Eastern Litanies.

Why was the Septiformis Litany of S. Gregory so called?—Because S. Gregory (the same Bishop who sent S. Augustine to this country,) compiled it, and appointed it to be said by the seven classes of clerks, laymen, monks, virgins, married women, widows, and children, all walking in procession together.

How long has this Litany been used by our Church?—Probably since the time of S. Augustine, A.D. 600: it is known to have been in use in England in the eighth century.

Were any alterations made in the Litany at the time of the Reformation?—Yes; many invocations of saints were omitted from it.

Why were these invocations omitted?—Because they were modern innovations, contrary to the doctrine of Holy Scripture and the practice of the ancient Church.

But were there no invocations of Saints in the old Litanies?—No; they have never been adopted in the Eastern Church, and were not heard of in the Western Church until the ninth century.

What part does the congregation take in the Litany?—They make the responses whenever they occur.

Into how many parts may the Litany be divided?—Into four; viz. (1) the Invocation; (2) the Deprecation; (3) the Intercession; (4) the Supplication.

The Invocation.

What is the Invocation, and why is it so called?—The four first verses and their responses are called the Invocation, because in them we invoke or call unto the Three Persons of the Blessed TRINITY.

What do we mean in verse 1 by saying, “The FATHER, of Heaven?”—The original is “De cœlis;” that is, O GOD the FATHER, hear us “from heaven.”

Verse 2. “Redeemer of the world.” What is the meaning of the word “redeem?”—To purchase back, i.e. from the bondage of sin.

What price did CHRIST pay for us?—His own most precious Blood.

Verse 3. “Proceeding from the FATHER and

the SON." What are the words of the Athanasian and Nicene Creeds on this point, and on what text are they founded?—(1) The HOLY GHOST is of the FATHER and of the SON; (2) proceeding from the FATHER and the SON. See S. John xv. 26.

The Deprecation.

What is the meaning of Deprecation?—A prayer for escape or deliverance from evils: the next nine verses of the Litany are called the Deprecation.

Verse 1. What do we mean by praying God not to "remember the offences of our fore-fathers?"—We pray that God would not visit *their* sins upon us, according to the words of the Second Commandment. (The words of this petition are taken from Tobit's prayer,—Tobit iii.,—in which they are used in the above sense.)

Verse 2. What do we mean by mischief?—Any kind of harm.

Verse 3. What do you mean by "blindness of heart," and why is it put first in this list of sins?—It means ignorance of our own condition in the sight of God, and it is mentioned first as being the root of most of the other sins which follow.

What is pride?—A high opinion of ourselves arising from ignorance of our condition, for if we could only see ourselves as God sees us we should no longer be proud.

What is vain glory?—Vanity or self-conceit which comes from the same cause.

What is hypocrisy?—A hypocrite is one who is acting a part, pretending to be something he is not, often (as the Pharisees of old) to obtain the favour of men.

What is envy?—A feeling of pain or mortification at others being preferred to us.

How is envy connected with blindness of heart with the sins which follow?—It proceeds from a false opinion of ourselves and our own importance, for if we could see ourselves as God sees us we should not be pained at others being set above us, and it is the cause of our feeling hatred, malice, or uncharitableness towards them.

Verse 4. What is meant by fornication and all other deadly sins?—By fornication is meant any sin against the seventh Commandment. These sins are rightly called “deadly” because they lead more to eternal death than any other class of sins.

Into what three heads are our besetting temptations summed up for us in this verse?—“The deceits of the world, the flesh, and the devil.” By the “world” are meant the temptations of riches, pleasure, ambition; and by the “flesh” the assaults of the evil passions of our nature from within; by the “devil” the solicitation of evil spirits from without.

Verse 5. “From plague and pestilence.” What is meant by these terms?—Any kind of infectious diseases.

When such diseases break out, are they always sent by God?—Not directly so. Men

often bring them upon themselves and others, by dirt, bad ventilation, and neglect (e.g. fever and small-pox) when God has put the means of avoiding them in their power.

What is it a Christian's duty to do in such matters?—For himself and others to take all reasonable precautions, just as he would against famine: and when he has done this, to commit himself in faith to the providence of God.

Would not a man show a more earnest faith in trusting entirely to God, and taking no precautions for himself?—No: this would be *not faith*, but presumption: we see from many instances in the life of S. Paul, (e.g. Acts xxvii.) that it is our duty to use all those means of prevention which God has been pleased to reveal.

What is meant by "sudden death?"—In our old Litany it was "subitaneâ et improvisâ morte." We may conclude that both are intended to be expressed by our word "sudden," and that it means both death without previous illness, and death for which we are not prepared.

Verse 6. What is the meaning of the following: Sedition?—A rising against the law, or administration of justice.

Privy conspiracy?—Secret plotting, e.g. the Gunpowder Plot.

Rebellion?—Open resistance to or war against the lawful government of a country.

From all false doctrine—what is the meaning of this word?—Any teaching of what is false in religion. We have great cause to pray to be

delivered from this, because such teaching ruins souls.

From whence is all doctrine derived?—From Holy Scripture: whatsoever is taught us therein is truth, and must be believed; but whatsoever is not taught us therein is not to be required of any to be believed as necessary to salvation.

But suppose that two parties differ in opinion as to the meaning of the passage of Scripture on which a doctrine is founded, how are we to know which is right?—The question can only be settled by appeal to some third party, whose decision must be final.

What is the third party to which we refer on all such points?—The Church; who teaches us in her creeds, canons, articles, and formularies, what we must believe, and how we must interpret Holy Scripture.

Does the Church of England refer us to any special authorities of the universal Church, as it existed before the Reformation?—Yes; she refers us to the four first general councils, and also to the teaching of the “ancient Catholic Fathers,” as the basis of her teaching.

What is meant by heresy?—The wilful teaching of anything contrary to this true doctrine.

What is meant by schism?—The rending asunder of the unity of the Church, by separating from it, or inducing others to do so.

What is meant by hardness of heart?—That indifference to spiritual things which is produced by sin.

Were all these sins enumerated in our old

Litany ?—No : “rebellion” and “schism” were added at the Savoy Conference.

Verse 7. What is the meaning of the word “mystery ?”—Something beyond man’s understanding, e.g. our LORD’s Incarnation, that is, taking our flesh upon Him, and becoming man. The sacred elements in the Holy Communion are also spoken of as “these holy mysteries.”

At what seasons do we commemorate the events of our LORD’s life mentioned in this and the following verse ?—His Nativity and Circumcision at Christmas ; His Baptism at Epiphany ; His Fasting and Temptation in Lent ; His Cross and Passion in Holy Week ; His Resurrection at Easter ; and His Ascension on Holy Thursday.

Verse 8. What do we mean by our LORD’s agony ?—His struggle with the powers of evil in the garden of Gethsemane, which was so severe that His sweat was as it were great drops of blood falling to the ground.

By His Passion ?—His sufferings ; hence Passion Week, the second week before Easter, when we begin to commemorate His greatest sufferings.

Why is His death called precious ?—Because it was the price paid for our redemption.

Verse 9. What do we mean by tribulation ?—Sorrow or affliction.

By wealth ?—Prosperity of any kind.

What response do the congregation make to the verses of Deprecation ?—“Good LORD, deliver us.”

What is marked by the change of the re-

sponse to "We beseech Thee to hear us, good LORD?"—The commencement of the Intercession, which continues for twenty-one verses.

The Intercession.

What is the subject of the Intercession?—Prayers and supplication for others as directed by S. Paul. (Ep. 1 Tim.)

Verse 3. What is meant by affiance?—Trust, or confidence.

Have we not already prayed for the Queen in the Morning Prayer?—No: the Intercessory Collects in Morning Prayer are not used when the Litany is read.

Verse 6. What is meant by illuminate?—Enlighten by the HOLY SPIRIT,—for S. Paul's directions on this point see Ephes. vi. 18, Rom. xv. 30.

What other orders of men do we next pray for?—For the lords of the Council, the Nobility, the Magistrates.

Why should we pray particularly for them?—Because the welfare of both Church and State depends to some extent on their being rightly guided and directed by God.

Verse 11. What do we mean by the petition, "That we may diligently live after Thy commandments?"—"After" in old English meant, "according to"—as in the Versicles, "Deal not with us after our sins, neither reward us after our iniquities."

Verse 12. What do we mean by the fruits of the SPIRIT?—All goodness and holiness: more

particularly those graces which S. Paul enumerates as the fruits of the Spirit, Gal. v. 22.

Verse 17. What is meant by all that are desolate?—Those who need consolation.

Verse 20. What is meant by the kindly fruits of the earth?—"Kindly" means, after their kind. We ask God to give us the different sorts of fruits of the earth in their proper seasons.

Verse 21. What is meant by negligences and ignorances?—"Negligences," sins we commit by wilfully omitting to do something we ought to do; "ignorances," sins we commit not knowing them to be sins, (e.g. S. Paul's persecution of the Church,) or duties we omit, not knowing them to be duties.

From what sources are these twenty-one verses of intercession derived?—Eleven from the Litany of S. Gregory, so long used by our Church; eight from Greek Liturgies; two composed by our Reformers.

The Supplication.

Where does the fourth part of the Litany, called the Supplication, begin?—With the LORD's Prayer.

By what other name is the Supplication known?—It is sometimes called the Lesser Litany and was probably a distinct form of prayer: it seems from many expressions used to have been composed in a time of war, probably during one of the barbarian invasions of Italy.

Why do we call upon our LORD as the Son

of David ?—To remind us that having taken our nature upon Him, He can be touched with the feeling of our infirmities.

What is the meaning of this word “infirmities” which occurs in the next prayer ?—It means, weaknesses—such as made the disciples sleep in Gethsemane when our LORD told them to watch.

Why do we speak of our LORD as our only Mediator and Advocate ?—A Mediator is one who “comes between” two parties to reconcile them : our LORD may be said to be a Mediator in two senses ; 1, as partaking of both natures, God and man ; 2, as reconciling sinners to God. “Advocate,” one who is called in to plead for another : our LORD is our Advocate as pleading for us with God.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

What are the titles of these occasional prayers.—For rain, fair weather, in time of famine (two), of war or tumults, of plague or sickness, in Ember weeks (two), for the High Court of Parliament, and for all conditions of men.

From what sources are these prayers derived ?—Principally from old Liturgies ; though some, e.g. for plague and sickness, for Ember weeks, and for the High Court of Parliament, are original.

To what gracious promise of GOD do we refer

in the prayer for rain?—To our LORD's words in the sermon on the Mount, S. Matt. vi. 33.

To what event in the prayer for fair weather?—To GOD's promise to Noah, (see Gen. ix. 11.)

What is the meaning of the word "clemency"?—A disposition to treat with kindness.

What is the meaning of the word "dearth" in the next prayer?—Such scarcity as makes food dear.

To what event do we allude in the Second Prayer to be used in time of dearth?—To the deliverance of the people of Samaria from the famine occasioned by the siege of Benhadad. (2 Kings vii.)

What is the meaning of the words "abate" and "assuage" in the next prayer?—"Abate," lit. beat down, lessen; "assuage," soften, mitigate.

What example in Scripture may encourage us to pray to GOD to confound the devices of our enemies?—David's prayer concerning Ahithophel and its answer. (2 Sam. xv.)

To what events do we allude in the prayer in time of plague or sickness?—To the plagues in the wilderness and at Jerusalem. (Numb. xvi., 2 Sam. xxiv.)

What is meant by the Ember weeks?—The name is derived from embers or ashes, because it was the custom in old times to cover the head with ashes in time of sorrow or fasting; or (2) Ember is said to mean course or turn, because these weeks come round in turn in the four seasons of the year.

When do these Ember weeks occur?—They

are the weeks of the Ember days, viz. the Wednesday, Friday, and Saturday after the 1st Sunday in Lent, Whitsun-day, the 14th of September, and the 13th of December, during which these prayers are appointed to be said daily for those who are about to be admitted into Holy Orders on the following Sundays by the Bishops.

By whom were these particular Sundays set apart for ordination?—By Gelasius in the fifth century, and the practice has been continued ever since.

When were these two prayers added to our Liturgy?—At the Savoy Conference. They were composed as is supposed by Bishop Sanderson, and are peculiar to our own branch of the Church.

What is meant by the petition, that the Bishops may “lay hands suddenly on no man?”—Men are ordained by the laying on of hands of the Bishop; this being the Apostolic custom; (1 Tim. v. 22, from whence the expression is taken,) and it means, that they may not ordain any without due care and inquiry as to their fitness.

What is the meaning of the word “function?”—The performance of an office. “Divers orders?” different, i.e. Bishops, Priests, and Deacons.

What is the meaning of the word “replenish?”—Supply, renew.

When was the prayer for the High Court of Parliament added to the Liturgy?—This

prayer, and the next, for "all conditions of men," were also added at the Savoy Conference.

When is this prayer to be used?—During the session of Parliament, i.e. while it is assembled.

What do you mean by Parliament?—It is the great council of the nation, consisting of the two houses of Lords and Commons.

What do we mean by speaking of the Sovereign as our religious and gracious Queen or King?—These titles are taken from the Greek Liturgies, in which they were applied to the Emperors of the East, and are not intended to apply to the personal character of the Sovereign, but to the office.

Why should we pray for the High Court of Parliament?—S. Paul orders us to make supplications for all in authority. We find, too, that it was the custom of the early Christians to pray for the Senate of the Roman Empire, even in heathen times.

When is the prayer for all conditions of men to be used?—At such times when the Litany is not appointed to be said.

For whom do we intercede in this prayer?—For all mankind of every nation and condition; (2) more especially for all who are members of the Church of CHRIST throughout the world; (3) for the sick and afflicted.

What do we ask for mankind generally?—That God would make His saving health, i.e. salvation through the Name of CHRIST, known unto them.

Is not this salvation known to all nations?—No: there are more than four hundred millions of heathen in the world.

What is our duty with regard to the heathen as Christian men?—We must not only pray for them, but try to extend the knowledge of salvation to them; either by going to preach to them as the Apostles did, or if our calling in life is settled, by doing what we can to send out others to preach; and even the poorest can do something towards this good work by subscribing to the Church Societies which are established to send forth foreign missions.

What is our prayer for those who are already members of the Church?—That they may be Christians in heart and life, as well as in name.

What do we ask for those who are in affliction?—That God would give them patience and comfort under their afflictions, and a happy issue or deliverance from them.

Into what heads are all afflictions summed up?—Mind, body, and estate.

When are the words printed in Italics to be used?—When any desire the prayers of the congregation.

THANKSGIVINGS.

What are the titles of the Thanksgivings?—The General Thanksgiving, also special Thanksgivings for rain, fair weather, plenty, restoration of peace abroad and at home, and two for deliverance from sickness.

When was the General Thanksgiving added to the Prayer Book?—At the Savoy Conference.

When is it appointed to be used?—At Morning and Evening Prayer immediately before the Prayer of S. Chrysostom.

When is the sentence of this Prayer which is printed in italics to be used?—When any who have been specially prayed for, desire to return thanks.

Why is it called the “General” Thanksgiving?—Because in it we thank God for blessings which are common to us all, and at all times; the other Thanksgivings are for mercies which had been specially prayed for.

What are these common blessings for which we have all cause to thank God daily?—Three relate to the body, (1) creation, (2) preservation, (3) the blessings of this life of whatever kind: and three to the soul, (1) God’s inestimable love, (i.e., love beyond our powers of reckoning,) in the redemption of the world by our LORD JESUS CHRIST, (2) the means of grace, here, (3) the life of glory, hereafter.

What do you mean by the means of grace?—Grace is the free gift of God, i.e., the aid of His HOLY SPIRIT, and the means which He has given us to attain it are the Sacraments, (see Church Catechism,) Prayer, and Holy Scripture.

What do you mean by unfeignedly?—Truly, without pretence.

How may we know whether we are thus

truly thankful to God?—By the evidence of our lives: if we are thus truly thankful we shall be trying to show our sense of the exceeding great love of God by pure, devout, and holy lives.

When were the forms of Special Thanksgiving added to the Prayer Book?—At the Hampton Court Conference, when they were written by Archbishop Whitgift.

**THE COLLECTS, EPISTLES, AND GOSPELS TO BE USED
THROUGHOUT THE YEAR.**

From what sources are our Collects derived?—Many of them have been used by our Church since the time of the conversion of the Saxons by S. Augustine, and are to be found in the Sacramentary of Gelasius, A.D. 490, others were compiled from various old Liturgies by our Reformers.

Why did not our Reformers allow all the Collects to continue as they found them?—Because some (e.g., the Collects for Saints' days) had been altered from their original form by the addition of Invocations, &c.; wherever this was the case the Collect was rewritten.

When were the passages from Holy Scripture appointed to be read as Epistles and Gospels selected for that purpose?—In the fourth century; S. Jerome, who made the Latin translation of the Bible which is called the Vulgate, is said to have made the selection, which has been used ever since by the Church.

On what principle does the selection seem to have been made?—The Epistles comprise almost every passage relating to Christian life and practice in the Epistles of the New Testament, and the Gospels bring before us the principal events in the life and teaching of our LORD.

Was any change made in the Epistles and Gospels at any of the revisions of the Prayer Book?—At the Savoy Conference these passages were taken from the present version of the Bible; before that time they had been taken (like the Psalms) from Cranmer's Bible.

Are all the Epistles in the Prayer Book properly so called?—Some few are not taken from the Epistles, but from other parts of Scripture, e.g., Ash-Wednesday, from Joel; Twenty-fifth after Trinity, from Jeremiah; Purification, from Malachi; Annunciation, Monday before Easter, S. John Baptist, from Isaiah; SS. Paul, Matthias, Barnabas, Peter, James, Bartholomew, Stephen, Ascension Day, and Whitsuntide, from Acts; Innocents, S. Michael, All Saints, and Trinity Sunday, from the Revelation. On these occasions the minister says, "The portion of Scripture appointed for (i.e., instead of) the Epistle is," &c.

For what days is there a Collect, Epistle, and Gospel appointed?—For all Sundays throughout the year; for certain days on which we commemorate the principal events of our LORD's life; for days on which we commemorate His Apostles and other Saints.

For what reasons were the Jews of old commanded to keep holy one day weekly to GOD?

—For two reasons, to remind them of GOD's work in creation, and of the deliverance which He wrought for them in bringing them out of their bondage in Egypt.

Which day in the week were they commanded to keep holy?—The seventh, the Sabbath Day, or Saturday, as we now call it.

Why then do we keep holy the first and not the seventh day?—Because our Blessed LORD was in the grave during the Jewish Sabbath, and rose again on the first day of the week, or as we now call it, Sunday; we therefore conclude that the Jewish Sabbath was buried with Him, and that the day on which He rose again is to be observed in its stead.

Is there anything in Scripture to authorise us in making this change?—Yes; the Apostles invariably observed the first day of the week for meeting together, and the HOLY SPIRIT sanctioned their so doing by descending upon them on the day of Pentecost, (see Acts ii. 1,) hence they speak of it not as the Sabbath, but as “the first day of the week,” (Acts xx. 7; 1 Cor. xvi. 2,) or as “the LORD's day,” (Rev. i. 10).

On what days do we commemorate the principal events of our LORD's life?—On Christmas Day, Good Friday, Easter Day, Ascension Day, and others; but the whole of the Christian Year follows the course of our SAVIOUR's life, for the Church does not reckon her seasons by the natural year, but by the life of Him Who is her Sun of Righteousness.

What festivals of the Jewish Church are

specially retained by the Christian Church?—The Passover, in our Easter; and the Feast of Weeks or Pentecost, in our Whitsuntide.

When does the Christian Year begin?—With the season of Advent, in which we are called upon to prepare ourselves to celebrate the first advent or coming of our LORD in the flesh, and are reminded of His second coming to judgment.

Into what two portions may the Year be divided?—Into (1) the Dogmatic, from Advent to Trinity, teaching what we must *believe*; (2) the Moral, all the Sundays after Trinity, teaching us what we are to *do*.

How does the course of the Christian Year proceed?—On Christmas Day we commemorate the Birth of our LORD; on the Circumcision, the eighth day after Christmas or the first day of the natural year, His obedience to the Law for us in being circumcised; on the Epiphany, His manifestations (1) to the Gentiles in the persons of the wise men from the east; (2) of the Holy Trinity at His Baptism; (3) of His Divinity by His first miracle at Cana; on the Purification of S. Mary the Virgin, the fortieth day after Christmas, His Presentation in the Temple; in the forty days of Lent His fasting in the wilderness; in Holy Week His sufferings, including His institution of the Sacrament of Holy Communion on the Thursday, called Maundy Thursday, i.e., the day of the command, (to celebrate that remembrance of His Passion; or the new commandment, “That ye

love one another," given after His washing the disciples' feet) ; on Good Friday His dying for us upon the Cross ; on Easter Eve His rest in the grave ; on Easter Day His Resurrection ; on Holy Thursday, the fortieth day after the Resurrection, His Ascension into heaven ; on Whitsunday His sending down upon His Apostles, according to His promise, the gift of the HOLY SPIRIT : on Trinity Sunday we commemorate the great truth that with the FATHER and the HOLY GHOST, He is one GOD : on the Sundays after Trinity the moral lessons of His life and teaching are brought before us in the Gospels.

What are the days on which we commemorate our LORD's Apostles and others, commonly called?—Saints' Days.

Are there not several such days marked in the Kalendar for which there are no Collect, Epistle, and Gospel appointed?—Yes; the minor festivals, in memory of saints and martyrs of the Church: but the greater festivals, appointed to be observed by Special Services, are distinguished in some Prayer Books by being printed with red letters; in others, with italic.

By what authority are the Saints' Days appointed to be observed?—By the authority of the Church, who on these days sets before us these saints of God as glorious witnesses and teachers of the truth, as well as our examples in the practice of some virtue or resistance to some temptation; e.g., S. Stephen in loving our enemies and praying for them; S. James in obeying God's calls; S. John Baptist in boldly

rebuking vice, and patiently suffering for the truth ; S. Matthew in overcoming the sin of covetousness.

What saints are thus set before us as examples ?—The Apostles of our LORD, and SS. Matthias, Paul, and Barnabas ; the Evangelists who were not Apostles, e.g., S. Mark and S. Luke, S. Stephen the first martyr, the Holy Innocents, who in one sense suffered on account of our LORD ; S. John Baptist, the forerunner of our LORD ; and the blessed Virgin Mary, His mother, on the day of the Annunciation. There are also Collects, Epistles, and Gospels appointed for two other days, i.e., S. Michael's, and All Saints' Day.

What great truths does the Church bring before us on S. Michael's day ?—The existence of the spiritual world, and its relation to us.

What do we ask of God in the Collect for S. Michael's day ?—That He would appoint His holy angels to succour and defend us on earth.

What do you mean by All Saints' day ?—It is the day on which we commemorate all those who have departed this life in the faith and the fear of CHRIST, and on which we pray to God that we may have grace given us so to follow them in all virtuous and godly living that with them we may be for ever united to Him in the kingdom of heaven.

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

What do you mean by the LORD's Supper?—It is one of the two Sacraments ordained by CHRIST Himself, and it is called the LORD's Supper because it was instituted by our LORD while He was eating the Paschal Feast with His disciples, on the evening before He suffered for us upon the Cross.

Why is this Sacrament also called Holy Communion?—Because if we partake of it with repentance and faith we are made one with CHRIST and CHRIST with us, and through CHRIST, one with each other. (See 1 Cor. x. 16.)

What were our LORD's words when He instituted it?—He took bread and blessed it, and brake it, and gave it to His disciples, saying, Take, eat, this is My Body: and He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is My Blood of the New Testament, which is shed for many for the remission of sins. (S. Matt. xxvi. 26.)

Do the other Evangelists give us the same account of the Institution?—Yes; S. Mark xiv. 22; S. Luke xxii. 19.

What other truths concerning this Sacrament may be gathered from Holy Scripture?—In S. John vi. 51, we are taught the necessity of receiving it, and the danger of neglecting it; in 1 Cor. xi. 28, the duty of examining ourselves as to our fitness before we come.

What was the original title of this Service

for the Administration of the LORD's Supper?—It was called the Liturgy, as being the great act of service of the Christian Religion.

What direction is given in the first Rubric preceding the Service?—That as many as intend to communicate shall signify their names to the Curate at least some time the day before.

Who is meant by "the Curate" both here and in other parts of the Prayer Book?—It means the minister who has the cure (i.e., care) of the souls in the parish.

If any person present himself, who is a notorious evil liver or who has grievously injured his neighbour, is the Curate to admit him to the LORD's Supper?—Not until he has openly declared that he has repented of and amended his evil life, and has recompensed the parties to whom he has done wrong, or declared his purpose of doing so.

If two parties are at open variance is the Curate to admit them to the LORD's Supper?—Not until they are reconciled.

But if one be willing to forgive his neighbour and be reconciled and the other not, what is the Curate to do?—To admit the one who is willing and reject the other.

If the Curate does so reject a person, what is the next step he is directed to take?—To give notice to the Bishop within fourteen days.

Is the Curate to reject any other besides those who are specified in these Rubrics?—Yes; by the 27th Canon he is directed to reject unconfirmed persons, schismatics, and

strangers, because they may belong to one or the other of these classes.

Is there any authority given in Scripture to the ministers of the Church thus to reject people from the Holy Communion?—Yes; S. Matt. xvi. 19, and S. John xx. 21, where our LORD gives to His Apostles the power of the keys, of binding and loosing, of remitting and retaining sins; all which terms are taken from the forms of excommunication of the Jewish Church.

How does the Communion Service begin?—The Priest stands at the north side of the Holy Table, and commences with the LORD's Prayer, the people kneeling.

Has not the LORD's Prayer occurred twice before in the Morning Service?—Yes; but this is a separate and distinct service by itself, and is often used at a different hour from Morning Prayer.

What prayer is next offered?—The Collect for Purity, in which we pray God to cleanse our hearts by the inspiration of His HOLY SPIRIT.

Why is this prayer used at this particular part of the service?—Because the reading of Holy Scripture is about to commence, and in the ancient Church the Priest used now to wash his hands before the people, to show the reverence in which God's Word should be held; but in later times this custom fell into disuse, and this Prayer was substituted for it.

What part of Scripture does the Priest read

first?—A Lesson taken from Exodus xx. in which the Ten Commandments are contained.

Why is this lesson peculiarly applicable to this part of the Service?—It reminds us of God's most holy law, and so bids us examine how far we have broken it, and confess our sin, before we draw near to the LORD's Table.

What response are the people directed to make after each of the commandments is read?—LORD, have mercy upon us, and incline our hearts to keep this law.

After the Prayer for the Queen has been said what does the Priest proceed to read?—The Collect, Epistle, and Gospel for the day.

Why do people stand up when the Gospel is read?—It was the custom of the Ancient Church for the people to stand when any portion of our LORD's words was read, to show their reverence, and it has been continued with the Gospel in this service to the present day.

Why do the people say “Glory be to Thee, O LORD,” before the Gospel?—This too is an ancient custom handed down from the earliest times. It was prescribed in the 1st Edward VI., but omitted in the 2nd Revision.

After the Gospel is ended what do the Priest and people join in repeating together?—The Nicene Creed; the great confession of the Christian Faith, which was adopted by the first General Council of the Church held at Nice in Asia Minor, A.D. 325.

Was the Creed adopted by the Nicene Fathers exactly the same as we now use it?—No; it

was completed in its present form at the 2nd General Council of Constantinople, A.D. 381, with the exception of the words "and the SON" which were added at a later date, and not by a General Council, and were to a great extent the cause of the schism between the Eastern and Western Churches.

In what language was this Creed originally written?—In Greek.

Mention any points which may be made more intelligible by a reference to the original text.—God of God, i.e., God from God. I believe in the HOLY GHOST, the LORD; I believe that the HOLY GHOST is the LORD, i.e., I believe that the HOLY GHOST is God, the Giver of life, &c.

Why should this Creed be recited at this particular part of the service?—Because we have just finished the reading of Holy Scripture, on which the Creeds are founded. The recital of the Creed rightly follows the reading of Holy Scripture, because its articles are all taken from Scripture; it rightly precedes the Administration of Holy Communion, because we ought to make a profession of our faith before we are admitted to the greatest privilege of the Christian Church.

What directions are given in the Rubric which follows the Nicene Creed?—Notice is now to be given of the holydays or fasting days in the week following, and, if occasion be, of the Holy Communion; also Briefs, Citations, and Excommunications are now to be read.

Who is to give these and other notices?—The minister, who is the only person authorised to give any notices in church: nor may he publish anything but what is prescribed in the rules of the Prayer Book, or enjoined by the Queen or the Bishop.

What is meant by Briefs, Citations, and Excommunications?—Briefs were letters from the proper authorities requiring collections to be made in churches; Citations, a summons to a person to appear before an Ecclesiastical Court; Excommunications, the sentence of an Ecclesiastical Court, either (1) excluding a person from the Sacraments and public worship of the Church, or (2) from the society of the Faithful and all benefits of the Church, e.g., the use of the Burial Service.

How does the service proceed after these notices have been read?—Then follows the sermon, or one of the homilies set forth by authority.

What do you mean by the Homilies?—There are two Books of Homilies, i.e., plain or familiar sermons set forth by authority, the first in the reign of Edward VI., the second in the reign of Elizabeth. These Homilies were appointed to be read in church by such of the clergy as were not preachers, i.e., not able to make their own sermons. The reading of the Homilies has now fallen into disuse, as the clergy are better educated.

When the Sermon or Homily is ended what is the minister directed to do?—To return to

the LORD's Table, and begin the Offertory, saying some of the sentences following.

What do you mean by the Offertory?—The making of free-will offerings for the service of God or His poor. The sentences which follow are called the Offertory Sentences because they are said or sung while the collection is being made from the congregation.

What is the subject of these Sentences?—They all bear on the duty of almsgiving and offering for God's service.

Are all these sentences taken from the Canonical Books?—No: two are taken from the Apocryphal Book of Tobit, who was frequently alluded to in ancient times as an example in almsgiving.

What was the rule which Tobit adopted with regard to giving?—He divided his increase into ten portions, and three of these parts he spent in God's service, and in the relief of His poor.

What was the rule which Zaccheus resolved to adopt as set before us in the Sentences?—To give the half of his goods to the poor, and to restore fourfold if he had wronged any one.

What seems to have been the common practice of the Jews in the time of our LORD with regard to giving?—To give a tenth of their incomes to the service of God.

What rule is laid down in the New Testament for all Christians?—To give each man in proportion to his means according as God prospers him, and to give cheerfully and willingly: each man therefore ought to set apart a settled por-

tion of his income, as an offering to the service of GOD.

Does this rule with regard to giving apply to the poor?—Yes; it applies to all. We gather from our LORD's words on the widow's mite, that He will accept the smallest offerings of the poor, if only in proportion to their means, with the same favour as the largest offerings of the rich.

After the collection is made, what is the minister directed to do with it?—To place it upon the holy Table; and if there is a communion he is also now to place upon the Table as much bread and wine as he shall think sufficient.

When this is done what is he to do next?—To read the prayer for the Church Militant.

What is the exact title of this prayer?—The prayer for the whole state of CHRIST's Church militant here in earth.

Was this the original title of the prayer?—No: the words “here in earth” were added in the 2nd Edward VI., to confine its petitions to the living; and at the same time a petition for the dead was omitted from the intercessory portion of the prayer.

But was it not the practice of the primitive Church to offer prayers for the dead?—Yes; in this prayer the ancient Church offered a petition for the rest and peace of the Virgin Mary and all the faithful departed; this custom of offering prayers for the dead was probably derived from the Jewish Church.

Why did our Reformers depart from this primitive practice?—Because in the dark ages many fables had been invented about the condition of the dead, and false doctrines built upon them, some of which were the immediate cause of the Reformation: and as it was found difficult to disabuse men's minds of these errors as long as prayers for the dead apart from the living were continued, the petition for their rest and peace was omitted in the 2nd Edward VI. from this prayer for the Church Militant, and also from the Burial Service.

Were our Reformers departing from any direction of Holy Scripture in thus omitting the petition for the dead?—No: “concerning prayers for the dead the Church hath received no commandment from her **LORD.**” (Jeremy Taylor.) The only passage in the Canonical Books which bears even indirectly on the point (2 Tim. i. 18) turns upon the much disputed question whether Onesiphorus was from home or dead: if dead, it only amounts to a permission, not a precept, for prayers for the dead.

Into how many parts may we divide this prayer for the Church Militant?—Into three; (1) the oblation, in which we pray God to accept our alms and offerings—including the bread and wine just placed on the holy Table. (2) The intercession for the whole Church, for Kings, Governors, Bishops, and Clergy, for the people, and all in affliction. (3) The thanksgiving for the faithful departed.

What is the meaning of this word, “Mili-

tant," which occurs in the title of the prayer?—It means "fighting," i.e. in the Christian warfare, and is opposed to the Church triumphant—which is at rest.

What is the meaning of the word "indifferently?"—Without making any distinction between persons, i.e. impartially.

What is the meaning of the word "transitory?"—Passing away.

From what sources is this prayer for the Church Militant derived?—It is found in almost the same words in all primitive Liturgies.

What part of the Service comes next in order to the prayer for the Church Militant?—The two Exhortations to Holy Communion.

When are these Exhortations to be read?—When the Minister gives warning for the celebration of the Holy Communion on the preceding Sunday.

What are the subjects of these Exhortations?—The first warns people of the danger of coming unworthily, the second, of the danger of staying away.

What particular directions are given us in the first of these Exhortations?—We are called upon to thank GOD for having given HIS SON, not only to die for us, but also to be our spiritual food and sustenance in this holy Sacrament, and to consider well in the ensuing week the blessings to be obtained from it, by all who receive it worthily, and the perils incurred by receiving it unworthily.

What preparation does the Exhortation di-

rect us to make in order that we may receive it worthily?—We are to begin by examining ourselves by the rule of God's commandments, as to our sins (1) against God, and (2) against our neighbour.

When we have discovered what our sins against God have been, what are we to do?—We are humbly to confess them to Him, with full purpose of amendment of life.

When we have discovered what our sins against our neighbour have been, what are we to do?—We are to reconcile ourselves to him and make restitution and satisfaction as far as we can, for any wrong we have done him.

If anyone has injured us, what are we to do?—To forgive him as we hope to be forgiven of God.

If a man observes these directions will he be a worthy partaker of the Lord's Table?—Yes.

Who then are they who are unworthy partakers who will only increase their damnation by coming?—Those who are living in any known sin without any desire or intention of forsaking it.

But suppose a person cannot satisfy his own conscience as to whether he is fit to come or not, what is he directed to do?—To go to the minister of the parish, or to some other discreet and learned minister, and open his grief.

What may we gather from these directions as to the view of our Church with regard to Confession?—That confession to God is essential to all; to His ministers, permitted, and en-

joined in particular cases. The plan recommended by the Church is, that we examine ourselves, and confess our sins to God ; if we can rest in this, it is enough ; if not, we are to go to a minister and confess to him, and so obtain the benefit of absolution.

What is the meaning of the following words which occur in the first Exhortation ?—“ Comfortable,” productive of comfort, i.e. peace of mind ; “ meritorious,” deserving of reward, applied to the sufferings of our Lord, which have deserved the pardon of our sins ; “ mean season,” middle time, i.e. that which comes between the notice and the celebration of the Holy Communion ; “ dissemblers,” those who try to appear different from what they are ; “ marriage garment,” an allusion to the parable of the marriage of the king’s son, (S. Matt. xxii.) ; “ conversation,” not merely words, but general course of moral conduct ; “ restitution,” giving back anything we have obtained wrongfully ; “ satisfaction,” making such amends as the injured person thinks sufficient ; “ damnation,” judgment or punishment, not necessarily eternal, for the word is taken from 1 Cor. xi. 29, where S. Paul is evidently alluding to some temporal punishments with which the Corinthians had been visited ; “ discreet,” an obsolete word, which signified, set apart for a particular purpose, i.e. in this case for hearing confessions.

On what occasions is the second Exhortation to be used ?—When the minister sees the people negligent in coming to the Holy Communion.

What is the subject of this Exhortation?—It is an earnest and affectionate invitation to lay aside all excuses, and come to the LORD's Table.

What Parable is alluded to and commented on in this Exhortation?—The Parable of the Great Supper, (S. Luke xiv. 15.)

What lesson is impressed upon us?—That when God has invited us, and commanded us to come, all excuses that can be invented will be as vain as the excuses made in the Parable, and that as the men who made excuses were excluded from the Great Supper, so will it be with those who habitually turn away from the LORD's Table.

What inference is to be derived from the Exhortation?—That the Church considers this sacrament to be generally necessary to salvation.

What part of the service comes next in order to the Exhortations?—The second portion of the Communion Service, which is used at the Celebration of the LORD's Supper, now begins.

Into what parts may this second portion of the service be divided?—Into three parts, which may be termed (1) the Pre-Communion, or the part before the Communion, (2) the Communion itself, and (3) the Post-Communion, or the part after the Communion.

Of what does the Pre-Communion consist?—The Exhortation, the Invitation, the Confession, the Absolution, the Comfortable Words, the Preface, and the Prayer of Humble Access.

Of what does the Communion itself consist?—The consecration and administration of the Elements.

Of what does the Post-Communion consist?—The LORD's Prayer, the two thanksgivings after reception, the Gloria in Excelsis, and the Collects.

The Pre-Communion.

What is the subject of the Exhortation with which this part of the service begins?—It is a more full exposition of the arguments used in the first Exhortation considered above, on the great benefits of receiving this Holy Sacrament worthily, and the danger of receiving it unworthily.

Who are the persons who are bidden in the Invitation to draw near, and partake of this Sacrament to their comfort?—All those who earnestly repent them of their sins, are in love and charity with their neighbours, and intend to lead a new life following the commandments of GOD and walking from henceforth in His holy ways.

If we come within the terms of this invitation need we have any fears of our being unworthy recipients?—No; if we have repentance, faith, and charity, we are the very persons for whom this Holy Sacrament was instituted, however great our past sins may have been.

By whom is the general confession to be made?—By the minister and all the people, kneeling humbly upon their knees.

Is this confession the same as the one already

considered in the office of daily prayer?—No; it is a distinct form containing a more special profession of our repentance, and is compiled from ancient forms of the Eastern Church.

From whence is the form of absolution which follows derived?—From the old services of our own Church in the uses of Sarum and Hereford.

What is the subject of the sentences from Holy Scripture which follow the absolution?—They are words of comfort, assuring all who repent them of their sins that GOD will pardon them for the sake of JESUS CHRIST our LORD.

From whence are the Versicles and the Preface which follow derived?—These passages, together with the Gloria in Excelsis in the Post-Communion, may probably be traced to Apostolic times, for they exist in the same words in all Primitive Liturgies.

For what particular Festivals are the Proper Prefaces appointed?—Christmas Day, Easter Day, Ascension Day, with their Octaves, Whitsun Day and six days after, and Trinity Sunday.

What is the subject of the Prayer of Humble Access?—The priest in behalf of all who are about to partake of the Holy Communion makes again a profession of unworthiness, and offers a petition, that all may be partakers of the benefits of that Holy Sacrament.

To what story in the gospels is allusion made in this address?—To the account of the Syrophoenician woman, who was so eminent for humility.

The Consecration and Administration of the Elements.

What direction is given in the Rubric at the commencement of this portion of the service? —“ When the Priest standing before the Table hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people and take the cup into his hands, he shall say the prayer of consecration.”

What points have always been considered as essential to a valid consecration by all branches of the Church?—(1) That the elements of Bread and Wine be consecrated by a Priest who has received ordination from a Bishop who derives his authority from the Apostles. (2) That a petition be offered that the Bread and Wine may be CHRIST’s Body and Blood to us. (3) That our LORD’s words of Institution be recited.

Does our Church unite all these essential points?—Yes. (1) Her ministers have received their commission in an unbroken line of succession from the Apostles, (See Ordination Service,) and points 2 and 3 are contained in the prayer of consecration.

Mention the exact words of the petition that the elements may be CHRIST’s Body and Blood.—“ Grant that we receiving these Thy creatures of Bread and Wine, may be partakers of His most blessed Body and Blood.”

From whence did our Reformers take these words?—From the most ancient Roman Li-

turgy, and also from various Eastern Liturgies from whence the rest of this prayer of consecration is taken.

What is the Priest directed to do as he recites the words of Institution?—To take the paten in his hands, break the bread, and lay his hand upon all the bread; then, to take the cup in his hand, and lay his hand upon every vessel in which there is any wine to be consecrated.

The prayer of consecration ended, what is the Priest directed next to do?—To receive the Communion in both kinds himself, and then deliver the same to the Bishops, Priests, and Deacons in like manner, and after that, to the people in order, all meekly kneeling.

Why are the words “in both kinds” introduced into the rubric?—Because on this point the Roman Church has departed from the institution of our **LORD**.

What is the practice of the Roman Church in the administration of the elements?—The Priest himself communicates in both kinds, but administers the bread only to the people.

What is the custom of the Eastern Church?—The bread is broken into the chalice, and so both bread and wine together are administered to the people.

What is the account given us in the Gospels of the institution by our **LORD**?—He took bread and brake it, and gave it to His disciples, saying, Take, eat, this is My Body. He took the cup, and gave it to them, saying, Drink ye all of this. Hence our Reformers returned to

the exact mode of administration which was appointed by our LORD.

From whence are the words derived which the minister uses when he delivers the consecrated elements to each communicant?—The first sentence in each form is taken from our old Services. The last was added in the 2nd Edward VI.

In what manner are the people to receive the consecrated elements?—Into their hands (gloves should be taken off) meekly kneeling at the altar-rails.

What is to be done with any portion of the consecrated elements which remain after all have communicated?—The minister is to place it reverently on the Table, and cover it with a fair linen cloth; and when the Service is ended, eat and drink it reverently, with such other communicants as he shall call.

Why is it ordered that the consecrated elements shall be covered with a linen cloth?—Because the Body of our LORD when taken down from the Cross was wrapped in fine linen.

Why is the direction given that all the consecrated elements shall be consumed?—Because it was commanded concerning the Paschal Lamb, “In one house it shall be eaten, thou shalt not carry out aught of the flesh abroad out of the house; ye shall let nothing of it remain till morning.” In the same way as it was commanded to Israel of old, “Every man according to his eating shall ye make choice of your lamb,” so is the minister directed to consecrate so much bread and wine as shall suffice.

The Post-Communion.

How does the Post-Communion begin?—With the LORD's Prayer, which comes with special fitness from the lips of those who have just been made one with CHRIST and CHRIST with them, after which one of the two forms of thanksgiving is said.

Whence is the first of these forms derived?—It was first introduced in the 2nd Edward VI., and is compiled from various ancient forms; though in primitive liturgies they occur in the Pre-Communion, not in the Post-Communion part of the Service.

What is meant by our offering of our bodies as a reasonable, holy, and lively sacrifice?—These words allude to the offering of the Paschal Lamb; we offer ourselves a reasonable as opposed to the irrational, a lively as opposed to the dead sacrifice of the Lamb.

From whence is the second form derived?—It is taken from the Post-Communion of various ancient Liturgies.

From whence is the Gloria in Excelsis taken?—This form, which was called by the Eastern Church the Great Doxology, is found in almost the same words in all primitive Liturgies.

How does the Service conclude?—With an ancient form of blessing, after which the congregation departs.

When are the six collects which come after the Blessing appointed to be used?—One or more of them may be used after the Offertory

when there is no Communion, or after the Collects in Morning and Evening Prayer, Communion, or Litany, at the discretion of the minister.

What is said in the concluding rubrics about the number of communicants?—That there shall be no celebration unless there be four, or three at the least, to communicate with the Priest.

What directions are given about the kind of bread to be provided for the Holy Communion?—That it may be the best and purest wheat bread that may conveniently be gotten.

Is any direction given about the kind of wine?—No; it is now left to the Curate and Churchwardens to provide “wine.” In the 1st Edward VI. it was ordered that the Curate should mix a little water with the wine.

What is said about the number of times each parishioner ought to communicate in the year?—The rule is, at least three times, of which Easter is to be one.

Why are we directed to kneel when we receive this Sacrament?—“To signify our humble and grateful acknowledgment of the benefits of CHRIST given therein to all worthy receivers, and for the avoiding of profanation and disorder; but we do not intend thereby any adoration unto the sacramental bread and wine there bodily received, or unto any Corporal Presence of CHRIST’s natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore

may not be adored ; (for that were idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our SAVIOUR CHRIST are in Heaven, and not here; it being against the truth of CHRIST's natural Body to be at one time in more places than one."

What is meant by CHRIST's Natural Body ?—The Body of CHRIST under the natural conditions of organic life.

What is the idea that the substance of bread and wine is changed in the Supper of the LORD commonly called ?—The doctrine of Transubstantiation.

What is said in our Articles about this doctrine?—That "Transubstantiation, or the change of the substance of bread and wine in the Supper of the LORD, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given rise to many superstitions."

How does it overthrow the nature of a Sacrament ?—It is essential to a Sacrament that it consist of two parts, (1) an outward and visible, (2) an inward and spiritual. Rome by the doctrine of Transubstantiation denies the reality of the former, and so destroys the nature of a Sacrament.

How did the early Christian writers speak of this ?—They compared the Incarnation to it, saying that as there are two parts in the Sacrament of the Holy Communion, (1) outward, (2) inward and unseen, so our Blessed LORD's Person united two whole and perfect natures,

the Manhood and the Godhead, the first of which was outward and visible, the second inward and unseen.

What is the outward part or sign of the Holy Communion?—Bread and wine, which the LORD hath commanded to be received.

What is the inward part or thing signified?—The Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD's Supper.

What is meant by the word “signified”?—Given to us under the outward sign.

In what manner then is our Blessed LORD present with us in this Sacrament?—After a heavenly and spiritual manner.

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS TO BE USED IN CHURCH.

How many Baptismal Services are there in the Prayer Book?—Three; (1) Public Baptism of Infants; (2) Private Baptism of Infants; (3) Public Baptism of such as are of Riper Years.

When is the Service of Public Baptism of Infants to be used in Church?—On Sundays and other holydays.

Why on those days?—(1) That the congregation may testify the receiving of the newly baptised into the Church; (2) that they may be reminded of their own profession made to GOD in their baptism.

May children be baptised on other days?—Yes; if necessity require it.

At what part of the Service are children baptised?—Immediately after the Second Lesson.

In what part of the church?—At the font, so called because streams or springs (as at *Ænon*) were the first places of baptism.

Why is the font placed near the entrance of the church?—Because baptism is the door by which we are admitted into the Church.

Into what parts may the Service be divided?—(1) The Introduction; (2) the Renunciation and Profession; (3) the Baptism of the Child; (4) the Address to the Sponsors.

We have seen that the other Services of the Church were compiled by our Reformers from ancient sources, was this the case with the Baptismal Service?—Yes; the Introduction is taken from the Sarum Ritual, the rest from that and from the Ritual revised by Herman, Bishop of Cologne, A.D. 1545.

Are all the ceremonies which were then used retained in our Service?—No; many which were ordered in the 1st edition of Edward VI., were discontinued in the 2nd, e.g. (1) the form of Exorcism; (2) the offering of a white robe or chrisom, with milk, honey, and salt; (3) the anointing with oil; (4) the first part of the service was originally read outside the church.

What is the history of the introductory part of the Service?—It was originally a part of the service used by the ancient Church for the admission of catechumens, but in process of time this service was merged in the Baptismal Service.

What is the subject of the Prayers we offer in this part of the Service?—We pray that the child may obtain remission of his sins, the gift

of the HOLY SPIRIT, and be made an heir of everlasting salvation, or as it is there called, be “regenerated.”

What portion of Scripture is read as the lesson in this Service?—S. Mark x. 13—16, in which we have the account of the reception and blessing of little children by our LORD.

Is there any mention of the baptism of infants in this passage?—No: only of our LORD’s willingness to receive them, and rebuke of those who would have kept them from Him.

What authority then have we for the baptism of infants?—(1) The general command of our LORD, “Go ye, baptise all nations;” (2) the practice of the Apostles, who baptised whole households; (3) the inference from the Rite of Circumcision, by which infants were admitted into covenant with God when eight days old; (4) the practice of the primitive Church.

Where does the second part of the Service begin?—The address to the sponsors on the renunciations and professions they are about to make on the child’s behalf.

What are the renunciations they make?—They renounce, in the child’s name, the Devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh. (In the early Church the catechumens or sponsors turned to the west when they made these renunciations.)

What are the professions which they make?—(1) Their belief in the Articles of the Christian

Faith ; (2) their desire to be baptised in the same ; (3) their intention to keep God's will and commandments. (In the early Church they turned to the east when they made these professions.)

Where does the third part of the Service begin ?—With the Prayer of Consecration of the water.

Has this Prayer always formed a part of the Service ?—It was omitted in the 2nd Edward VI., but was restored again in 1662 because it was found in all ancient Liturgies both of east and west.

What follows this Prayer ?—The baptism of the child, the Priest first taking the child into his arms and requiring the sponsors to name it.

What is the usual way of baptising a child ?—By aspersion, or sprinkling water upon it in the Name of the FATHER, and of the SON, and of the HOLY GHOST.

Is this the only mode of baptism which the Church allows ?—No ; the rubric directs that if the Priest is certified that the child can well endure it, the baptism should be by immersion, i.e., by being dipped in the water.

Is it material which of these forms is adopted ?—No they are both of them equally valid.

After the child is baptised what is the Priest directed to do ?—To sign it with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of CHRIST crucified, &c.

Why was this ceremony retained in our Ser-

vice?—Because it was found to have been practised by the Universal Church from the earliest times.

What prayers follow the baptism of the child?—(1) The LORD's Prayer, for now the child is entitled to use it as being a member of CHRIST, a child of GOD; (2) the thanksgiving, in which we thank GOD “that it hath pleased Thee to regenerate this infant with Thy HOLY SPIRIT, to receive him for Thine own child by adoption, and to incorporate him into Thy holy Church;” and also the Prayer “that he may lead the rest of his life according to this beginning.”

What is the fourth or last part of the Service?—The Exhortation to the sponsors.

How many sponsors are required for a child?—Three; for a boy, two godfathers and one godmother; for a girl, two godmothers and one godfather.

What are the duties of sponsors as set forth in the Exhortation?—To see (1) that their godchildren are taught the nature of the solemn vow, promise, and profession made for them; (2) that they are instructed in the elements of the Christian Religion; (3) that they are virtuously brought up to lead a godly and Christian life; (4) that they are brought to the Bishop to be confirmed.

If such be the duties of a sponsor, what sort of persons should parents select as sponsors to their children?—Religious persons, and if possible communicants, as directed by the Church in its Canons.

Why does the Church require sponsors to be communicants?—Because those who are fulfilling their own religious duties will be more likely to teach others.

But if no fit persons can be found, will the child be deprived of the benefits of Holy Baptism?—No; the unworthiness of the sponsor does not affect the child.

Ought those who are fit persons to decline this office?—No; it is an act of charity which all true Christians ought gladly to undertake.

If parents are bringing up their children properly, are the sponsors called upon to interfere?—No; but if the parents neglect their duty, and suffer their children to grow up in sin and ignorance, it then becomes the duty of the sponsors to interfere.

Is the sponsor required to support his godchildren if they are poor or in want?—No; he has nothing to do with the care of the body, this is the parents' work, it is the soul he has promised to care for.

How long does the office of sponsor continue?—Until he has brought his godchild to the Bishop to be confirmed.

What does the last rubric say about baptised children who die before they commit actual sin?—That it is certain by God's Word that they are undoubtedly saved, for they have done nothing to forfeit the state of salvation in which God has mercifully placed them at Holy Baptism.

What is the second Baptismal Service?—The Ministration of Private Baptism of Children in houses.

When is this Service to be used?—Only in cases of necessity when the child is too ill to be brought to Church; in such cases the minister may go to the house and baptise the child.

What is meant by the rubric which says that the child is to be baptised by the minister of the parish or any other "lawful" minister?—That a clergyman should as a rule baptise: yet that in cases of utter extremity anyone may baptise. In such cases laymen are regarded by the Church as "lawful ministers," i.e. as ministering the Sacrament of Baptism in accordance with the Church's law.

What then is the difference between christening and baptising a child?—There is no difference, they are only two names for the same thing: every child that is baptised by a lawful minister is christened, that is, made a member of CHRIST.

What is meant by children being "half baptised"?—There is no such thing as half baptism, though people in ignorance sometimes use this expression when they speak of a child having been baptised at home.

When children have been baptised at home are they required to be baptised again in Church?—Not if they have been baptised by a lawful minister; there is but "one baptism for the remission of sin." They are brought to Church

to be received into the body of the faithful, and that their sponsors may answer for them.

But if it be doubtful whether the child has been rightly baptised, what is the Priest to do? —To baptise the child with these words, “If thou art not already baptised, I baptise thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.”

What are the essential things in Baptism? — The matter, viz. water; and the words, “In the Name of the FATHER,” &c.

What is the third Baptismal Service? — The Ministry of Baptism to such as are of Riper Years, and able to answer for themselves.

Are sponsors required to answer for such persons? — No; only to present them at the font, and to be witnesses of the answers they make for themselves, and to put them in mind in after life of the solemn vow and profession they have made.

Why is notice to be given to the Bishop or whom he shall appoint for that purpose at least a week before the baptism of those in riper years? — (1) That they may be examined whether they are sufficiently instructed in the principles of the Christian religion, and (2) may be exhorted to prepare themselves by prayer and fasting for the receiving of this Holy Sacrament.

What are the differences between this Service and the Service of the Baptism of Infants? — The Gospel is taken from S. John iii. 1—8, (our LORD's conversation with Nicodemus on Bap-

tism) instead of S. Mark x. 13—16, and the persons baptised answer for themselves instead of having sponsors to answer for them.

When was this Service added to our Prayer Book?—At the Savoy Conference, 1662, for two reasons, (1) for the baptism of many who had grown up during the Commonwealth unbaptised; (2) for the baptising of natives in our plantations and others converted to the Faith. (See Preface of 1662.)

What do you mean by our plantations?—The English settlements or colonies which had been made on the Continent of North America from the time of Queen Elizabeth.

THE CATECHISM.

By whom is this Catechism to be learnt?—By every person before he is brought to the Bishop to be confirmed.

What is the meaning of this word Catechism?—It is derived from a Greek word which signifies instruction by question and answer.

What authority have we for adopting this method of teaching?—The practice of the Jewish and of the primitive Church.

What allusions are there to it in Scripture?—When our Blessed LORD was twelve years of age He attended in the Temple to be catechised, S. Luke ii. 46. See also S. Luke i. 4; Acts xviii. 25; 2 Tim. iii. 15; Rom. ii. 18, where the word translated “instruct” is literally “catechise.”

When was our Catechism drawn up?—The first part as far as the Sacraments, at the Reformation; the last part, on the Sacraments, at the Hampton Court Conference.

What directions are given in the rubric to the Curate about catechising?—He is to catechise the children of the parish after the Second Lesson at Evening Prayer on Sundays and holy-days.

What directions are given to parents and masters?—They are to send their children, servants, and apprentices to Church to be catechised by the Curate.

THE ORDER OF CONFIRMATION.

What do you mean by Confirmation?—The laying on of hands of the Bishop upon those that are baptised and come to years of discretion.

Is there any mention of Confirmation in Holy Scripture?—Yes; we have instances of it, Acts viii. 17, and xix. 6; and it is mentioned Heb. vi. 2, as the doctrine of laying on of hands.

Is Confirmation a Sacrament?—Not in the sense in which we use the word as applied to the two great sacraments of the Gospel, inasmuch as it was not ordained by CHRIST Himself, but by the Apostles.

Why is it called Confirmation?—Because GOD confirms in those who receive it faithfully the gifts and graces of HIS HOLY SPIRIT, at the laying on of the hands of His servant the

Bishop ; and they also for their part confirm their baptismal engagement.

What part do those who are confirmed take in the Service ?—They answer “ I do ” to the question of the Bishop, i.e., I do renew, in the presence of God and of this congregation, the solemn vow and promise which was made in my name at my baptism : I do ratify and confirm the same in my own person : I do acknowledge myself bound to believe and to do all those things which my godfathers and godmothers then undertook for me.

After this answer is given what does the Bishop do ?—He lays his hands upon the head of every one severally with words of prayer and benediction.

Are persons responsible for their sins before they are confirmed ?—Yes ; they are responsible to God from the time they are able to know right from wrong.

What amount of learning is required of persons to be confirmed ?—They must be able to say the Creed, the LORD’s Prayer, and the Commandments, and to answer the questions contained in the Catechism.

Is this knowledge the most essential thing in candidates for Confirmation ?—No ; the most essential thing is that they be earnest in their desire to obtain strength from God, and to serve Him faithfully for the future.

To what privilege are people admitted after they have been confirmed ?—To the Sacrament of Holy Communion.

Why does not the Church generally admit persons to this Sacrament until they have been confirmed?—Because they have not professed themselves Christians and members of the Church, both these they do by coming to Confirmation.

What is the right view to take of Confirmation?—It is to be regarded (1) as a means of obtaining strength from God; (2) as a turning point in life; (3) as a preparation for first Communion.

From what sources is our Confirmation Service derived?—The Preface was compiled at the Reformation, but the Collects are taken from the old services of our Church, and are found in the Sacramentary of S. Gelasius, and were probably received by him from Apostolic times.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

Why is marriage considered a religious service?—Because it was instituted by God Himself, and sanctioned by our Lord by His presence at the marriage feast at Cana.

What is the subject of the rubric preceding the Service?—It directs the publication of Banns for three Sundays after the Second Lesson.

Why are Banns required to be published?—Because there may be some legal impediment to the marriage which the minister may not know. These impediments are three, (1) a

previous marriage or contract; (2) consanguinity, i.e., relationship of persons by blood, or affinity, by marriage of relations; (3) absence of consent of parents or guardians when the parties are under age, i.e., under twenty-one.

Why is a previous marriage an impediment?—Because Holy Scripture forbids polygamy, or having more than one wife, (Levit. xviii. 18,) where the margin “one wife to another” is the true translation: also 1 Cor. vii. 2, where the sense of the original Greek is to the same effect.

What are the prohibited degrees of consanguinity?—Any close relationship of blood as enumerated in the table of kindred or affinity in the Prayer Book.

On what authority is marriage with a deceased wife's sister included in this table?—On the ground of affinity, Levit. xviii. 16, where a woman is forbidden to marry her husband's brother, in like manner a man may not marry his wife's sister.

Have not such marriages sometimes taken place?—Yes; where the facts of the case have not been known; but such parties are not legally married.

Are marriages legal at all seasons of the year?—Yes: they are legal; but certain seasons, e.g. Lent, are irregular for their celebration.

At what church should people be married?—At the church of the parish in which one of the parties is actually residing.

Into what several parts may the Service be

divided?—Three; viz. (1) the espousals; (2) the marriage; (3) the address to the newly married couple.

What promises does the man make in the espousals?—That he will love, comfort, honour, maintain, and be faithful to his wife till death.

What promises does the woman make?—That she will love, honour, and obey her husband, and be faithful to him till death.

What sign or pledge of this does the man give and the woman accept?—A ring, which was in primitive times an emblem of authority, as being a signet, an emblem too of eternity, to show that they were man and wife till death.

What is the meaning of the following expressions? “For better for worse:” cf. old York Ritual, “for fairer or fouler,” or it may apply to worldly circumstances. “I plight thee my troth:” I pledge thee my truth, i.e., I solemnly promise. “With my body I thee worship,” i.e., honour; it may also imply dedication of self.

What Scriptural examples are set before the married couple in the Service?—Isaac and Rebecca, living faithfully together; Abraham and Sarah, as receiving a special blessing from God. In the 1st Edward VI. instead of Abraham and Sarah it was Tobias and Sara; and instead of “that this woman may be loving and amiable” it was, “loving to her husband as Rachel, wise as Rebecca, faithful and obedient as Sarah.”

From what sources is our present Marriage Service derived?—It is taken almost word for

word from the old Service of the English Church in the Sarum Ritual; with the exception of the address, which after the example of the Church of Milan, was added by our Reformers.

What is the meaning of the words, 1 S. Pet. iii. 6, "whose daughters ye are?"—That women should not be deterred from their religious duties by any womanish fears, i.e., by "unbelieving husbands."

What is the subject of the rubric at the end of the Service?—Before the Reformation in the Sarum Ritual all persons were required to receive the Holy Communion at the time of marriage: at the Reformation it was thought better to make it optional, and only to remind them of the duty, as is here done.

What directions does S. Paul give to Christian people as to the sort of persons they should seek to marry?—He intimates that it should be "only in the Lord," 1 Cor. vii. 39; that it should be people of the same hopes in the Lord, i.e., Christians; and again he says, "Be not unequally yoked with unbelievers." The spirit too of the command given by God to the Israelites of old against marriage with the idolatrous Canaanites will apply to Christians.

THE ORDER FOR THE VISITATION OF THE SICK.

What direction is given in the rubric at the beginning of this Service?—That when any person is sick notice shall be given to the minister of the parish.

Why is notice to be given to the minister of the parish?—Because otherwise he may not hear of it.

Should people wait till they are in great danger before they send for the clergyman?—No; if so they may be too ill to derive any benefit from his visit.

Is sickness the proper time for preparing to meet God?—No; this is to be done in health, for no man can be certain that he will have a previous sickness, or that if he has he will retain his senses so as to be able to make his peace with God.

Is then a deathbed repentance an impossible thing?—Not impossible; as the example of the penitent thief shows us; but, as S. Augustine says, one was saved that none might despair, but only one, that none might presume. The only safe way is to prepare for death when we are in health and strength, and there is no immediate prospect of death before us.

What is the subject of the Exhortation?—That all sickness comes from God, and that it is sent either to try our faith, or to correct and amend something which He sees amiss in us. See Heb. xii.

Are we then to consider that every person who is visited with sickness or sorrow is punished for his sins?—We may always conclude that it is so in our own case, but not in the case of others.

What special directions is the minister to give to the sick man?—(1) To examine him

whether he believes all the articles of the Christian Faith ; (2) whether he repents him truly of his sins, and is in charity with all men ; (3) whether he has made his will and settled his worldly affairs.

Ought people to put off making their wills till they think their end is near ?—No ; the rubric says that men should often be put in remembrance of this duty while they are in health : when they are ill, they have enough, and more than enough, to think of, with regard to their souls.

Is any direction with regard to their wills to be given to those who are rich ?—To remember the poor.

If the sick person feel his conscience troubled with any weighty matter, what is he to be moved to do ?—“To make a special confession of his sins, after which the Priest shall absolve him, (if he humbly and heartily desire it,) after this sort.”

Is it intended that this first form of absolution which follows is to be always used ?—It would seem from the words “after this sort” that the Priest may use any other form, e.g. the collect which follows, “O most merciful God,” which is the original form of absolution of the English Church, and is found in the sacramentary of S. Gregory. (The first form is comparatively modern.)

What Psalm is used in the Visitation Service ?—The 71st, which is a prayer to God for deliverance ; after this comes the blessing.

What was the subject of the rubric which followed the blessing in the 1st Ed. VI.?—The Priest was to anoint the sick person with oil: a practice derived from the words of S. James v. 14.

Why was this practice omitted if founded on the words of Holy Scripture?—Because it is not certain what was the object and efficacy of the anointing, and how far it was connected with the miraculous powers of the primitive Church, which have long since been withdrawn.

What are the subjects of the four following prayers?—(1) For a sick child. (2) For a sick person when there appears small hope of recovery. (3) A commendatory prayer for a sick person at the point of death. (4) A prayer for persons troubled in mind or conscience.

At what period were these prayers added to our Service?—At the Savoy Conference.

Was any other part of the Service composed at that period?—No; the rest of the Service is taken with scarcely any alteration from the Sarum Ritual.

THE COMMUNION OF THE SICK.

What directions are given in the rubric at the head of this Service?—That as death may come suddenly to all, the Curates shall diligently exhort their parishioners to the often receiving of the Holy Communion in Church: in order that in case of any sudden visitation they may

have the less cause to be disquieted for lack of the same.

In what cases may the Holy Communion be administered in private houses?—When the person is sick and unable to come to Church.

What preparation should be made in the house in which the Holy Communion is to be celebrated?—The best the circumstances will admit of, so that the Curate may reverently minister.

If a sick person be prevented by any just impediment from receiving the Holy Communion before he dies, is he deprived of the benefits thereof?—No; the Curate shall instruct him that in such case if he have true repentance and faith, he shall receive the benefits of that Holy Sacrament, although he do not receive it with his mouth.

THE ORDER OF THE BURIAL OF THE DEAD.

Is this Service to be used over all who die?—No; not over the unbaptised; (2) the excommunicate; (3) or suicides.

Why not over the unbaptised?—Because, not being members of CHRIST, the Service is inapplicable to them.

Why not over the excommunicate?—Because they are shut out from membership with the body of CHRIST.

Why not over suicides?—Because the last act of their lives being self-murder, an act of deadly sin, they are practically excommunicated thereby.

Where are the Sentences taken from with which the Service commences?—S. John xi. 25, 26; Job xix. 25—27; 1 Tim. vi. 7; Job i. 21.

What Psalms are appointed to be used?—Either the 39th, written by David when mourning for Absalom, and which seems more appropriate when the person to be buried is young, or the 90th Psalm, which is said to have been composed by Moses, with reference to the generation which perished in the wilderness. (In the 1st Ed. VI. the 116th, 139th, and 146th Psalms were appointed to be read; in the 2nd Ed. VI. they were omitted, and no Psalms were read from 1552 to 1662, when the present Psalms were appointed at the Savoy Conference.)

What passage of Scripture is appointed for the Lesson?—1 Cor. xv. 20—58, in which S. Paul speaks of the resurrection of the dead.

What does the Apostle mean by the following expressions which occur in the Lesson?—(1) “CHRIST the first fruits,” &c.: a sheaf of corn was offered at the Passover as the first fruits of the harvest; CHRIST is that sheaf, we the harvest; as He is risen, so shall we be raised. (2) “Baptized for the dead:” some suppose that allusion is made to the old custom that when a person died before baptism a living person was baptised in his stead; but S. Chrysostom explains it by the profession of the belief in the resurrection of the dead which is made in baptism. (3) “If after the manner of men I have fought with beasts at Ephesus:” either that the apostle was exposed to wild beasts in the amphitheatre of Ephesus and was

preserved ; or, that he had to contend with opponents as fierce as wild beasts.

Where is this first part of the Service generally read ?—In the Church ; but at the end of the Lesson the Priest and mourners go to the grave, where the rest of the Service is read.

What becomes of the body after it is laid in the earth ?—It is turned again to the dust, but it will be raised up again in the same body and re-united to the soul, at the second coming of our LORD.

What becomes of the soul between the time of death and the resurrection ?—It goes to the place of all departed spirits which our LORD speaks of in the case of the faithful as Paradise or Abraham's bosom, where it rests in joy and felicity (great though imperfect) till the second coming of our LORD.

What other expression in Scripture indicates a condition of blessed spirits in the intermediate state ?—That of the “ souls under the altar,” mentioned in the Revelation.

For what purpose will our LORD come again ?—To judge both quick and dead.

Of what things will account be taken in that great judgment ?—Of the good we have left undone as well as of the evil we have done in thought, word, or deed.

What change will have come over our bodies, when they are raised again from the grave to be judged ?—They were committed to the grave, natural, corruptible, mortal bodies. They will be raised again, spiritual, incorruptible, immortal bodies.

How should strangers and lookers on behave at a funeral?—They should be very careful not to hurt the feelings of the mourners by talking or walking about, or pressing too near while the Service is going on, but behave reverently and orderly.

Is any special reverence to be paid to the churchyard?—Yes; it is consecrated ground: children should be careful never to play upon the graves or to run over them, but to behave in it as they would in church.

Is our present Service the same with that which was used by our Church before the Reformation?—No; parts only of the old Service were retained; owing to the omission of prayers for the dead, greater changes were made in this Service than in any other.

What was the reason of these changes being made?—Because the corrupt Roman doctrines of Purgatory and Indulgences, and other superstitions were mixed up with prayers for the dead, a practice which though undoubtedly ancient is not commanded by any passage in the Canonical Books of Holy Scripture.

THE CHURCHING OF WOMEN.

What is meant by this title?—It is the Service which is appointed to be read when a woman comes to Church to return thanks after childbirth.

By what other name is this Service known?—The Thanksgiving of Women after Childbirth.

What title was given to it in the 1st Edward VI.?—It is there called the Purification of Women.

From whence is the custom of women returning thanks after childbirth derived?—From the Jewish Church; we have the particulars of the rite of Purification given, Levit. xii., and the account of its observance by the Blessed Virgin, S. Luke ii. 22.

Is there any particular day appointed for women to come to Church to return thanks?—No; in the Eastern Church as in the Jewish Church, the woman is required to come on the fortieth day after the birth of her child; but in the Western Churches no day is prescribed; it is supposed she will come at the usual time, that is, as soon as she is sufficiently strong.

In what part of the Service is this thanksgiving to be read?—It is not prescribed, but it seems most fitting immediately before the commencement of the Morning or Evening Prayer.

In what part of the church is the woman to kneel when she offers her thanks?—In some convenient place as has been accustomed, or as the Bishop shall direct. The accustomed place is elsewhere defined as near where the Table standeth, i.e. the altar-rails.

What Psalms are appointed as suitable for this offering of thanksgiving?—The 116th or the 127th Psalms.

In what other way is the woman directed

to show her thankfulness to God?—(1) By offering accustomed offerings; (2) by receiving the Holy Communion.

THE COMMINATION SERVICE.

What is the meaning of this word Commination?—A denouncing of God's anger and judgment against sinners.

On what day is it appointed to be read?—On Ash Wednesday, the first day of Lent, immediately after the Litany, and at other times as the Bishop shall appoint.

What is the meaning of Lent?—The word signifies spring, and is used for the forty days immediately before Easter Day (omitting the Sundays) which are appointed by the Church to be kept as a fast.

Why should this particular number of days be appointed?—Moses was on the mount with God for forty days, as was also Elijah; our Lord, too, fasted forty days in the wilderness after His baptism.

What directions are given by our Lord about fasting?—That when we fast, we are not to be like the Pharisees, who fasted to be seen of men.

Does our Church lay down any particular rule about fasting?—No; certain seasons are appointed to be observed as fasts, but the mode of observance is left to the conscience of each individual. The ancient rules of the Church should however be considered as binding where

not abrogated or superseded at the Reformation.

Are all persons required to fast?—No; the young are exempted; also the old, and those who are in weak health, and the poor.

How should we observe the season of Lent and other seasons appointed as fasts by the Church?—By abstaining from all luxuries and pleasant things, and devoting more time to prayer, meditation, and to good works for the glory of God.

Why is the first day of Lent called Ash Wednesday?—Because in primitive times men used to sit in sackcloth and ashes, as an outward sign of their sense of sin.

For what reason is the Commination Service appointed to be read on Ash Wednesday?—To remind us of the godly discipline of the Primitive Church, and it is to be read until this discipline shall be restored again.

What was this discipline of the primitive Church?—Such persons as were convicted of notorious sin were required to perform open penance by standing in a particular dress in the church porch, by asking forgiveness of those they had injured, by public confession of their sin, by being excluded for a time from the Sacrament of the LORD's Supper.

Do we find any mention of this discipline in Scripture?—(1) It existed in the Jewish Church as we see from S. John ix. 22. (2) Our LORD continued this power to His Church, see S. Matt. xviii. 17, also S. Matt. xvi. 19, and S.

John xx. 21, of which the terms used relate to the Jewish forms of excommunication. (3) S. Paul directs this power to be exerted with regard to the incestuous Corinthian, 1 Cor. v. 1—5, and 2 Cor. ii. 10; also with regard to Hymenæus and Alexander, 1 Tim. i. 20.

How does the Commination Service begin?—By the reading of the Sentences of God's wrath against impenitent sinners, to each of which the people are to answer, "Amen," i.e. verily it is so, God will do even as He has said.

What is the subject of the address which follows?—It is an exhortation to repentance and an assurance that God will pardon all those who truly repent.

What Psalm is appointed for this Service?—The 51st, in which David describes his repentance for his two great sins of adultery and murder, and which has been used by penitents in every age, as the most fitting expression of their sorrow.

With what form of blessing does the Service conclude?—With a form taken from Numbers vi. 24.

From what sources is our Commination Service derived?—A great portion of it has been used in its present form by our Church from the earliest times; some of the prayers may be traced back to the sacramentary of Gelasius, 494.

THE ORDINATION SERVICES.

How many forms of ordaining are there in the Prayer Book?—Three: the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, according to the order of the United Church of England and Ireland.

What does the preface teach us about different orders of ministers?—That it is evident from Scripture and ancient authors that from the time of the Apostles there have been the three orders of Bishops, Priests, and Deacons in the Church.

Who were the first Bishops?—The Apostles themselves, who ordained others, as Timothy and Titus, to succeed to their office.

By what other name are Bishops mentioned in Scripture?—They are called Angels in the Book of Revelation.

Who were the first Priests?—The elders (presbyters, from which our word Priest is a contraction) ordained by the Apostles.

Who were the first Deacons?—S. Stephen and his six companions appointed by the Apostles, (Acts vi.)

May a person take upon himself any of these offices?—No; he must be ordained and appointed to it by lawful authority.

Who possess this lawful authority?—The Bishops of the Church, who admit men to these offices according to the following forms.

At what age may a man be admitted to the

office of a Deacon, Priest, or Bishop?—Respectively, twenty-three, twenty-four, and thirty.

At what seasons are ordinations to be held?—The times appointed by the canons are the Sundays following the four Ember Weeks; but on urgent occasion, any other Sunday or holy day may be appointed by the Bishop.

What qualifications are required of candidates for Ordination?—(1) That they be men of virtuous conversation and without crime; and (2) sufficiently learned.

How is the first of these qualifications ascertained?—(1) A notice, called *Si quis*, is published in the church of the parish in which the candidate resides, of his intention to offer himself for the office of a Deacon or Priest, and if any person knows any impediment to his ordination he is required to declare it. (2) The Bishop demands of the people present at the ordination if they know of any impediment to declare it. (3) A testimonial of good conduct from the college of the candidate, or if he has left college, from three beneficed clergymen, is required to be sent to the Bishop.

If then an unfit person is admitted into Holy Orders, with whom does the fault lie?—With those who knowing his unfitness did not declare it, when called upon so to do.

How is the second qualification, “that the candidate be sufficiently learned,” to be ascertained?—By the archdeacon, or his deputy, (who is usually the Bishop’s chaplain appointed for this purpose) who certifies that he has ex-

amined the candidates and thinks them to be sufficiently learned.

What passages of Scripture are appointed for the Epistle and Gospel in the making of Deacons?—For the Epistle, 1 Tim. iii. 8—13, where S. Paul instructs Timothy on the qualifications of a Deacon, or Acts vi. 2—7, in which we have the account of the original institution of Deacons. For the Gospel, S. Luke xii. 35—38.

Are the same passages to be read at the ordering of Priests?—No; the Epistle is taken from Ephes. iv. 7—13, and the Gospel from S. Matt. ix. 36—38, or S. John x. 1—16.

What office and authority is given to a Deacon by the Bishop at his Ordination?—To assist the Priest in Divine Service, and especially in the Holy Communion, to read the Scriptures in the Church, to catechise, to preach, (as S. Stephen,) and in the absence of the Priest to baptise, (as S. Philip,) to visit the sick poor and impotent folk.

What authority is given by the Bishop to a Priest over and above that which is given to a Deacon?—To minister the Sacraments, and to pronounce absolution.

In what manner does the Bishop confer this authority on the Deacons and Priests?—By the imposition of his hands, with prayer and benediction, which are the only essentials of valid ordinations.

With what words is the priestly power conferred?—“Receive the HOLY GHOST for the office and work of a Priest in the Church of

God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His holy Sacraments ; In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

How is a Bishop of the Church appointed ? —He is nominated by the Queen, and elected by the cathedral chapter of the vacant see, but consecrated to his holy office by the laying on of hands of three Bishops, one of whom is the Archbishop of the province or a deputy appointed by him.

What authority is given to a Bishop at his consecration beyond that which is given to a Priest ? —The government of the clergy of his diocese, Ordination, and Confirmation.

What passages of Scripture are appointed for the Epistle and Gospel in the consecration of Bishops ? —For the Epistle, 1 Tim. iii. 1—6, where S. Paul describes the qualifications of a Bishop, or Acts xx. 17—35, where he summons the presbytery of Ephesus to Miletus and addresses them. For the Gospel, S. John xxi. 15—17, or xx. 19—23, or S. Matt. xxviii. 18—20.

Is not the word Bishop used in some passages of Scripture as identical with Presbyter or Priest ? —Yes ; while the Apostles were living. The first order of ministers were the Apostles ; the second order were called Presbyters, and sometimes Bishops ; and the third, Deacons. But after the death of the Apostles

the term of Bishop or overseer was confined to the first order, ordained by the Apostles to succeed them in their office, and the title of presbyter only given to the second order of clergy.

What is the meaning of these three titles?—Bishop is derived from the Greek *ἐπίσκοπος* (overlooker), through the Saxon Biscop : Priest from the Greek *πρεσβύτερος* (elder), through the Latin “presbyter,” and the French “*prêtre*:” and Deacon from the Greek *διάκονος* (one who serves.)

From whom do the clergy of the Church derive their authority to minister in holy things?—They have received it in an unbroken line of succession, through the Bishops of the English Church and S. Augustine, from the Apostles themselves.

Can any other body of Christians in this country claim to have received their orders, from the Apostles, through the line of English Bishops?—No; the orders of the Roman Catholics were intruded from foreign parts. The clergy of the Church are the only representatives in this country of the ancient English Church, by which so many of our cathedrals, parish churches, colleges, and other institutions were endowed and built.

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